

MOODY BIBLE INSTITUTE MONTHLY

Volume XXI

April, 1921

Number 8

THE FAITH OF A LAME MAN

By PAUL LANGDON, Mount Morris, Ill.

Oft as I walk along the street
And people scrutinize my feet,
I pause and sigh;
And wonder why in God's great plan
He should desire a crippled man,
E'en such as I.

I see about me everywhere
Strong men whose frames are straight and fair—
A blessed state.
I think myself by fortune curst,
My lot in life among the worst—
A bitter fate.

But yet a man with body whole
May have a sin-distorted soul—
I contemplate;
Or, he may have a crippled brain,
Or be a slave to this world's gain—
I meditate.

Then, should my feet have been born well
They might have sped me unto hell
For aught I know;
What's best for man he cannot read,
God gives to each as he has need,
He loves us so!

JAMES M. GRAY
Editor

J. H. RALSTON
Associate Editor

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Yes, God Uses Women Workers

Information recently received concerning the work of three women graduates of The Moody Bible Institute makes interesting reading.

Miss Helen S. Bell, who was graduated in December, 1919, is in charge of the Bible Study Department of the Young Women's Christian Association at Kalamazoo, Mich. She has ten Bible classes—four classes of little girls, a general class with an enrollment of about fifty, a noon class in one of the factories, a class for women employees of the state hospital and another for nurses at the Methodist Hospital, a class of the Y. W. C. A. cafeteria employees, and one composed of industrial club girls.

She has spoken several times at each of seven different churches and taught the Bible lessons at the county Sunday-school convention.

Miss Isabel A. Publicover, a 1916 graduate, is located at Lenoir, N. C., and wrote concerning the past year's work: "What a blessed year this has been to me. My Bible class of young men numbers forty-three. Some of them are being reclaimed from lives of sin and crime; one of them in particular has had to serve a sentence on a chain gang, but is doing splendidly now. I am so proud of those boys; they are indeed 'diamonds in the rough.'

"The presiding elder visited our little church and was so pleased with my class and the Sunday-school in general that he elected me to attend the conference at Mooresville, although I am not a Methodist and so informed him. We have 200 enrolled in the Sunday-school and it pleases me very much the way the women are bringing their babies. These people are so responsive to a bit of kindness, and in most cases it is a joy to relieve them temporally as well as teach them spiritually."

Dr. Elizabeth Gerdes, a graduate of 1912, is a chiropractor in Champaign, Ill. In addition to a busy practice, she teaches a weekly Bible class at the University of Illinois, an-

other class of high school girls, another of young married people, another of about fifty women at the Gospel Tabernacle Church, and a country Sunday-school class near Champaign.

Dr. Gerdes has sent one young woman through the Institute, and has one on the foreign field, in South America.

We doubt not every reader of the above would say that the money contributed for the training of these young women at The Moody Bible Institute was well invested.

Heaven alone can ever reveal the extent of the soul-winning activities that are being carried on today by men and women who received their training here.

It was reported on this page of the March Moody Monthly that the amount of the Institute's deficit and budget for the balance of the fiscal year ending April 30, 1921, remaining to be raised, was **\$186,080.14**. Contributions during February totaled **\$27,504.70**, leaving a balance still to be secured of **\$158,575.44**.

This is indeed a large sum, "but God is able to do exceeding abundantly above all that we ask or think," and we again ask our friends to unite in prayer that the need shall be supplied. Who will come "to the help of the Lord, to the help of the Lord against the mighty?" The bulk of the Institute's support has always consisted of small gifts from many. If you, reader, one and all, will do what you can, however small or large, we will soon be praising God for glorious victory. Please act as quickly as you can, for the end of our fiscal year is near. We will be glad if you will kindly use blank below.

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Vol. XXI

APRIL, 1921

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APRIL, 1921

A Look Ahead

Our May Issue

A Whitsuntide Number.

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May we hear from you?

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Moody Bible Monthly

APRIL, 1921

EDITORIAL NOTES

"He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it."
—Proverbs 11:26.

We were reminded of these words recently on reading about the South reducing the cotton acreage as a means of maintaining prices, and the Cut tobacco growers who voted to From grow twenty-five per cent less the of that weed next year, and the Load tea planters of the Orient who have agreed on a twenty per cent reduction in order to make profits acceptable, and the labor unions which have used the curtailment of output as an effective weapon to enforce more pay. The text indicates that it is a very old practice by which the natural man has been in the habit of raising the market.

But observe how evenly the Bible holds the balance between the wealthy few and the needy many, as one expresses it. Each class possesses its own peculiar power, money on the one hand, numbers on the other. No arbitrary rule is laid down for the grower of corn, who need not sell at any certain period or certain price, the corn is his property and he may do with it as he will.

But the many have their protection after all, not a government regulation, but a great self-acting and providential one. He who withholds his corn after the manner of the profiteer is loathed by the people. No legislation is needed to deal with him, but he is to be pitied for all that. In other words, "It is in the necessary dependence of man upon man that the ultimate protection of the weak lies, and the ultimate limit of the mighty."

* * *

The report which started on the Pacific Coast is still going the rounds of a certain part of the religious press to the effect that the No "New Moody Bible Institute Denomination" is engaged in a propaganda for the doctrine of the second coming of Christ, and has put forth a "creed which has been adopted by a chain of Bible Institutes, of which it is the leader"; the said creed being now considered the basis of orthodoxy.

The *Religious Digest* contains the latest reference to the matter which we have seen, being an extract from the editorial columns of the *Northwestern Christian Advocate*, with a heading,

"Is Moody Institute a New Denomination?"

An answer to these things will be found in our January issue under the head of "Stating the Fundamentals," in which it is said that the Institute is not a propaganda for anything except the faith which was once for all delivered unto the saints; that it is not the leader of any chain of Bible Institutes; that it has put forth no creed to be adopted by them, and that last of all it is not thinking of either starting a new denomination, or dividing any of the present ones.

The Moody Bible Institute is on record as believing in denominations in the present dispensation. It represents and serves all the evangelical denominations, and there is not one of them whose representatives would not be welcomed in its class rooms at any time mutually convenient, to instruct its students in its history and polity, and in its own way.

The editorial of the *Northwestern Christian Advocate*, as quoted in the *Religious Digest*, says that "church leaders on both sides of the discussion are predicting that the time is apt to come when the question of the second coming of Christ will be the dividing line between Protestants."

We do not believe it. The question of the second coming of Christ has been before the church in all the centuries, and postmillenarians and premillenarians have been able to discuss it in love with no suspicion of its becoming divisive among brethren of the same faith, and the same condition ought to be able to continue until Jesus comes.

The real dividing line between Protestants at present is something deeper than the question as to when, or even how, our Lord shall come again. It is that of modernism versus evangelicalism. It is whether the Bible is a natural product, or a supernatural revelation from God. It is whether Jesus is only a "distinguished personage," as a certain theological professor designates Him, or is Himself the very God. It is whether His death was that of an expiatory sacrifice, or merely that of a martyr. It is whether man is a fallen sinner or an unfortunate victim of his environment. It is whether he needs to be born again, or is able to make good by some process of his own.

These are the things that are threatening to divide the denominations, and we trust our readers will not permit them-

selves to be deceived by claims or charges of another kind. It has come to pass that premillenarians are almost entirely on the one side of these questions, the evangelical side, the Bible side, and hence the false reports that their teaching is causing a division.

* * *

The address on this theme given in several places in this country by Gilbert K. Chesterton, the noted English essayist, will eventually become a classic, by reason of its style and the public's familiarity with its contents. But we speak of it just now for an illustration it affords of the way in which the destructive critics of the Bible misconceive and misrepresent important facts as to its genuineness and truth. In speaking of the modern political and social view of things he shows "its tendency to ignore history and work which has already been completed, and to pull down everything of the past in order to begin anew."

This for a century has been the mission of Eichhorn, DeWette, Hupfeld, Graf, Wellhausen, Kuenen, Driver, Cheyne and all their followers, who have been given to making their own facts, and then drawing their own generalizations from them. These "scholars" are educated possibly, but they are woefully ignorant, and the man of faith who is familiar with the historical evidences of the Bible and Christianity can afford to laugh at their so-called conclusions, while pitying the people who have been deluded by them. Chesterton is reported as saying that the "educated" should recognize and correct their error and apologize for it. Occasionally a destructive critic does so.

Returning to Chesterton, we are not so sure as is one of our brother editors, that he is altogether wrong when he says that "Protestantism is going in the way of Arianism, Gnosticism and the rest," nor when he prophesies that the church of the future will be Roman Catholic.

We think the first is true and the second is very likely to be, not because we ourselves know so much as of ourselves, but because current events point toward the one and the Word of God toward the other. That is not to say that this will be permanently so, but only that we are to look for the night before the morning.

Thanks be to God, the bright and morning Star appears in the night.

The Federal Council of the Churches, and its offspring the Interchurch World Movement and the World Alliance, have done much to put

Re anew into human thinking **Spiritual** the great need of what is called spiritual unity. Editors of religious journals are echoing the cry, pastors are taking it up, and Christian laymen who wish to use their means for the promotion of the best things, and who naturally suppose that these leaders of Christian thought are safe advisers, are financing the idea.

On the cover of a late issue of the Federal Council *Bulletin* was displayed in large letters, "The World Needs Spiritual Unity."

Yes, but what kind of spiritual unity? When even the staid old Presbyterian church is being sorely tempted by this slogan, it is time to inquire what it means. For this reason we have been pleased to reprint an article "In Behalf of Evangelical Religion" from the pen of Dr. Warfield, of Princeton, which appeared recently in *The Presbyterian*, and which we urge our readers to consider. It places on the advocates of this modern conception of spiritual unity the onus to say whether they ever studied the history of Christian doctrine, and if so, whether it ever made any impression on their spiritual sensibilities.

When the above was written, we were not aware that Dr. Warfield had passed to his reward. He was recognized as a profound theologian of the most conservative and evangelical type. He was a teacher of theology for forty-one years, for a few years in the Western Theological Seminary at Pittsburgh, and for the remainder of his life in Princeton Theological Seminary. To fill the place of this defender of the faith will be most difficult.

The rising tide of lawlessness as shown in the present "crime-wave," and the rapid spread of godlessness, are threatening home and school, Church

The Bible and State. What we have deemed the best in our civilization is being seriously menaced and leaders of thought are becoming deeply concerned. Even some non-Christian leaders are turning to the Bible as the only antidote to the growing evils in society. They who keep in contact with God through His Word, do there find strength for weakness, comfort in sorrow, and victory in temptation.

But the Bible is not merely a book to be read. No one can get the most from the Bible except by hiding portions of it in his heart. In the hour of crisis the memory must be able to recall what was hidden in the heart in the time of leisure. One verse a week may not seem much, but if carefully chosen it means fifty-two gems each year. This golden opportunity is now extended to you by The Berean Band, 153 Institute Place, Chicago. Send seven cents for the

literature and postage, and then organize a branch band in your home church or among your friends. It will mean untold blessing.

* * *

This cartoon entitled, "No Middle Ground—Only a Chasm," has elicited a good deal of attention and comment showing that it did good in awakening evangelical Christians to the real situation in the church which exists today. From many letters received, we quote herewith a sentence or two from an evangelical educator which puts the situation in a nut shell:

Our September Cartoon "The seven antitheses express admirably the nature of the conflict in which we are engaged, the inevitable antagonism between truth and error. Many people think that the differences between the liberals and the conservatives deal only with minor details which may be ignored in the interest of harmony and unity; but I believe

that evangelical Christians are coming to realize in increasing numbers, that, as the cartoon says, there is no middle ground—only a chasm, and that men must decide whether they are for or against the Lord Jesus Christ."

* * *

The attention of our readers, especially those who are pastors, evangelists, missionaries or other Christian workers, is called to an article on another page, especially interesting to them, concerning the ministerial institute this summer at

Montrose, Pa.

* * *

A correspondent cheers our hearts and awakens our gratitude to God by saying: "The thing I like best about the MOODY BIBLE INSTITUTE **We Are** MONTHLY is, that I cannot **Grateful** read very far without having to open my Bible, and without feeling the impulse to pray—both praise and intercession."

This is reward, indeed.

More About the Tokyo Convention

Editorial

OUR February issue contained an editorial reflecting on the management of the Tokyo Sunday-school Convention in certain particulars, to which a Pittsburgh correspondent requested the privilege of a rejoinder. We immediately replied, welcoming whatever he might furnish us, but as nothing arrived, our March issue had no reference to the matter.

Meanwhile a mutual friend has shown us some correspondence of Dr. Frank L. Brown, general secretary of the World's Sunday-school Association, in which he asks if it would not be fair to print at least part of his reply which appeared in the *Sunday School Times* touching the association of non-Christians which provided the convention hall, and the fire which afterwards consumed it. And would it not be fair, he also asked, "to give some of the favorable opinions of those who were in attendance as to the evangelical messages of the convention?"

We think it would be fair, and we are therefore excluding other matter this month to make room for it.

Dr. Brown alludes to a remark we made, that at the close of Prince Tokugawa's address, an official representative of the convention proposed that his name be added to one of the committees, and calls it an error. He says that the Prince was thanked by Justice Maclaren and that was all.

It may be that Dr. Brown's memory is faulty on this point however, as our informant was a guest at the luncheon where the address was made, and heard the proposal, giving us the name of the official who made it, who was not Justice Maclaren.

On another page will be found the three testimonies which Dr. Brown wishes us to publish from Drs. Dosker, Peeke and Myers, as well as his own words regarding the fire, all taken from his reply in the *Sunday School Times* of January 22. His own words are abbreviated because of our limited space, but not to the weakening of their force, we believe.

Dr. Brown makes the further point that in the criticism appearing in the *Times* of January 22, not one of the persons quoted was present at the convention, but this was not true of the genesis of our editorial. Moreover, Dr. W. H. Griffith Thomas informs us of a conversation he had with an experienced and able missionary, a month after the convention, who expressed the strong opinion that the convention would do harm to real missionary work.

However, in the last analysis, is not the whole question one of facts? Dr. Brown admits the facts upon which the criticisms have been based and, as to these, people who were not at the convention are as able to form opinions and draw conclusions as those who were.

In conclusion, it is hardly necessary to add, that no reflection is intended on the motives or the fidelity of Dr. Brown, or any other official of the convention so far as we are acquainted with them. We all err in judgment at times, and do things we would not repeat if the opportunity came. The position of this MONTHLY is not that of a court, but simply a witness before the court, in which capacity we speak only as those who have themselves obtained mercy and have greatly needed it.

Moody Bible Institute Monthly

Bible Institutes and Theological Seminaries

By Rev. James M. Gray, D. D.

An address at Founder's Week Conference of the Moody Bible Institute, stenographically reported

I HAVE been requested to speak on the need of Bible Institutes and Bible Conferences such as this, in the light of that which some theological seminaries are teaching, and have been teaching for years past. Let it not be supposed however, that I am to criticize or condemn theological seminaries as a class, which would be far from the case, and far from the spirit of the Moody Bible Institute. One can hardly imagine what would have been the history of the church since the Reformation had there been no theological seminaries, for which all of us have cause to praise God.

And as to some seminaries today, I am happy to add that there are those which are quite as loyal to the truth as we understand it, as the Moody Bible Institute itself.

It is sometimes charged against the Institute that it lays such emphasis on the second coming of Christ, or premillennialism, that it has no place nor good word for any theological seminary, or other Christian institution, where the same is not true. But such is not the case.

While we strenuously believe in orthodox and evangelical standards, we are aware that orthodoxy as generally understood, does not of necessity include premillennialism. It is difficult for us to see how any Christian can thoroughly study the Bible and not discover that truth, but this does not carry with it the obligation to stigmatize as a heretic any one who does not.

It is not a *sine qua non* of the Moody Bible Institute that a member of its Faculty even, shall hold to the premillennial coming of our Lord.

What We Believe

We require that he shall believe in the plenary inspiration of the Scriptures, the deity of Christ, the sacrificial nature of His atonement, the personality and work of the Holy Spirit, the lost condition of men, the necessity of the new birth, and the eternal retribution of those who die in their sins. But if he stands four-square on these truths, and is right in other particulars, and is desirable for our work, we should not say to him, "You cannot be accepted because you do not see eye to eye with us on premillennialism."

We believe he would not be with us very long until this were brought about, and perhaps that has something to do with our confidence, but the fact remains nevertheless. Our students would teach such a professor that truth even if we did not; for it may surprise some of our critics to learn that as a rule, our students are possessors of the "Blessed

Hope," before they enter the Institute. It is a puzzle to us oftentimes where, or how, they obtain it, one of the mysteries of our holy faith it is, one of the incidental evidences that the great Head of the church is Himself looking after the welfare of His body, and qualifying the witnesses whom He is sending forth into the earth.

This fact concerning our students also contradicts a popular opinion that the Institute is a propaganda for premillennialism. As a matter of fact we have no chair on that subject, and no teacher who gives his time to it or to prophecy in the more general sense, or to dispensational matters at all, save as they come in the regular order of the teaching of the Bible, or Bible doctrine, as the case may be.

II

But the seminaries I have in mind as making necessary Bible Institutes and Bible Conferences, are those not holding the other doctrines named above, and which in the eyes of orthodoxy are the Alpha and Omega of Christianity.

Some of these seminaries are among the most influential in the visible church, not because of the size of their student roll always, but because of the hospitality accorded their public utterances by a distracted Christendom and a sympathetic world.

Fairness suggests that I take illustrations of what I mean from the published writings of their professors. For example, here is a review of a book which is entitled *The Life of Jesus*, which appears in a current issue of the MOODY BIBLE INSTITUTE MONTHLY.

The book is written by Harris Franklin Rall, professor of Systematic Theology in Garrett Biblical Institute, just north of us.

The reviewer, who is not given to extravagant utterances, tells us that the story is intended as a study book for high schools, junior classes in colleges and adult Bible classes, and is announced as giving the life of Jesus, his attitude to God and man, and His purpose in preaching and "dying for the kingdom."

The Life of Jesus

"We may be permitted to doubt," says the reviewer, "whether the book will find any use in evangelical schools, a doubt which arises from what the book does not say rather than from the errors that here and there come to the surface." A doubt by-the-way, which is not as well founded as one could wish, inasmuch as the Institute has already received an inquiry about the book from a Methodist mother whose son attends Wooster University where it is used as a text-book, though we feel

almost certain it is so used without the knowledge of the esteemed president, Dr. Wishart.

The things omitted in the book are summed up by the reviewer as the Saviourhood of our Lord and the supernatural in His life.

As to His Saviourhood, "the almost exclusive use of the term 'Jesus' in referring to Him, while satisfactory to the man of the world, to the Mohammedan, to the Jew and the non-Christian, is not at all so to the true believer on Him as the Saviour of the world.

"It would be difficult to find in the book, even by implication, any mention of the shedding of His blood for the remission of sins.

"The book is intended to show the preaching and teaching of the 'kingdom,' while the church has always believed that the work of Jesus Christ was primarily for the salvation of the individual man.

"The absence of the supernatural is even more striking. The author seems to accept the physical resurrection of Christ from the dead, but in the *Manual for Teachers* used in connection with the *Life of Jesus* he says, 'This may be accounted as spiritual.'

"There is not a statement that would lead to the belief that Jesus performed a miracle as popularly understood. In healing the demoniacs, His ministry it is said, was largely correcting the Jewish error, which in the case of the demoniac of Capernaum is described as 'the bondage of an evil life.' He limits the knowledge of our Lord by saying, 'How far Jesus shared in the views of His day as to evil spirits we do not know.'

"The author says nothing about the earliest appearance of Jesus on the earth, the first glimpse we have being His appearance at the Jordan to be baptized. And yet two of the Gospels give long accounts of His birth. So we have before us one of two things: either Professor Rall refuses to recognize the miraculous in the birth of Jesus, or he discredits the accounts in Matthew and Luke. This is fatal to any story of the life of Jesus, as it leaves the student without any teaching as to his unique personality.

A Fallible Bible

"In several places the author speaks of discrepancies between the Gospel records. He does not hesitate to say that in the statements of the Synoptists as to the day of the eating of the Passover there is a mistake, but that the statements of John are 'probably' correct. He says that in times past scholars tried to reconcile all these differences, believing that any error of any kind

must make the whole Bible untrustworthy. 'We do not think so now' he says, a statement which of course, is in utter opposition to the infallibility of Holy Writ."

To think of this gentleman as a professor of systematic theology in a seminary preparing men for the Christian ministry! What would John Wesley think of such instruction, or a Methodist theologian like Richard Watson, or a burning coal for Christ and lost souls like Peter Cartright, or a pious bishop like Matthew Simpson, or a brilliant and combative editor like James M. Buckley?

Professor Rall is the gentleman who in the *Sunday School Journal* five years ago, published a series of articles against premillennialism, the substance presumably of his later book on that theme, and which were replied to in the *MOODY BIBLE INSTITUTE MONTHLY*, then known as the *Christian Worker's Magazine*, by the Rev. W. H. Griffith Thomas, D. D.

Dr. Thomas showed conclusively that Professor Rall's criticisms were due almost entirely to a view of the Bible largely dominated by the modern destructive criticism, whose conception of the Christian religion is largely social, whose conception of the Kingdom of God is far removed from that of the New Testament, and whose conception of the Bible itself is that of a natural literary product rather than a supernatural revelation from God.

III

But let us consider the teachings of another seminary. Here is a book entitled *The Evolution of Early Christianity*, which has been on the market four or five years and which was written by Professor Shirley Jackson Case, of the Department of New Testament and Early Christian Literature in the University of Chicago. It is said to be, "A Study of First Century Christianity in Relation to Its Religious Environment."

This author does not believe in the Godhead of Jesus Christ, nor hence in His incarnation or bodily resurrection. He does not regard Him even as the founder of Christianity, but merely as a "distinguished personage" with an unusual genius for religion, who was martyred at an early period in His career, and therefore closed His career in partial failure. Paul was the founder of Christianity, so far as it had any founder, who availed himself of certain ideas of Jesus—"items" they are called in the book, and certain items of Judaism and Greek and Roman paganism, and certain items of his own and thus produced the Christian religion.

The following utterances are characteristic of the book. For example, difficulty is spoken of in assuming "that a sharp line can be drawn between what we know to have been original with a certain group of persons like say, Jesus

and the apostles, and constituent items from other sources" (p. 23).

A Fallible Lord

"It is not possible even in Jesus' case to know what was original with Him, and what was the result of His personal reaction on His environment" (p. 23).

"The exact determination of even the earliest source documents yield only certain more or less primitive versions of Jesus' words and deeds; and neither these documents nor the Jesus they portray, produced Christianity" (p. 40).

"Jesus' and 'Christ' were the terms used to identify specifically that powerful personage who had primary significance for the community's life, while the thought of Jesus' lordship was a secondary, though indeed an important notion" (p. 115).

It was merely "ecstatic experiences which established faith in Jesus' resurrection and exaltation to Messianic dignity" (p. 130). John 20:22, and Acts 2:1 ff, contradict each other (p. 131), and the first Pentecost is "somewhat idealized" (p. 135). This is also true of "the deeds of the apostles" (p. 145). That special virtue was attached to the name of Jesus, as for example in casting out demons, was a notion (p. 158).

Jesus "impressed no definite program upon His disciples, or if He did they failed to comprehend His meaning" (p. 167). His death was that of a martyr only (p. 349). "The evangelists all seek to advance the authority of the new religion by making the Jesus of history an appropriate person to become the Christ of faith" (p. 359).

Who Created the Christ?

Being of oriental origin, Christianity "readily assumed many of the features which had made oriental mystery-cults and speculations attractive to many persons in the Roman Empire" (p. 368).

"But in the last analysis it owed its triumph to the activity of loyal individuals * * * who were sensitive to the religious forces within their environment, and so drew inspiration from its life and responded to its needs by conserving, heightening and supplementing current religious values" (p. 369).

These quotations from Professor Case's book throw light on the recent action of the Divinity School of the University of Chicago in discontinuing the *Biblical World* and the *American Journal of Theology*, and publishing in their place the *Journal of Religion*. The center of interest of this new journal is thus to be neither the Bible nor theology (the science of the knowledge of the God of the Bible), but just religion. Quoting the *Presbyterian*, the change witnesses to the fact that the Divinity School is now bringing its nomenclature into harmony with the actual facts, which are that, in its view, the Christian religion is only one among others, and the

sacredness and authority of the Bible are limited accordingly.

IV

Inasmuch as the teaching of these two leading seminaries is increasingly becoming that of others which copy after them, and of certain pulpits which do the same in order to be accounted scholarly and modern in their views of God and the world, can we be surprised that church leaders speak of a crisis confronting us in a dearth of ministers for present need, and that a more serious crisis is just ahead?

Why should virile young men have any ambition for a ministry of this kind, much less be willing to sacrifice for it?

Dearth of Ministers

Oberlin University which has been a source of supply for Congregational ministers, did not report a single member of its graduating class of last year as being headed towards a theological seminary. In Yale, Princeton and Chicago Universities, the decline runs from 20 to 42 per cent. At Wesleyan University, Middletown, Conn., and other Methodist colleges conditions for the past ten years show no improvement. In 1916 the Protestant Episcopal Church had 692 "postulants" as they are called, but at present the number is about one-half.

These statistics are gathered from the Boston *Evening Transcript*, and, in my judgment, are not satisfactorily explained by the limitation of ministers' salaries for "the kingdom of God is not meat and drink."

And this is not all of it, for while the supply is diminishing the demand is increasing. Newell Dwight Hillis is quoted in the *Baptist Temple News* as saying, that 25,000 preachers, or one-sixth of the whole number in Protestantism, have withdrawn, or are in the process of withdrawing, from the ministry, to enter educational or reform movements.

Of thousands of theological students or young ministers who went to the front during the war, only a small proportion on their return have made their way back to the college, the seminary or the pastorate.

Why the Decline?

Why is the gospel ministry thus losing its attraction and power to hold men? Is there any adequate answer except the present decline in faith, the apostasy in Christendom which the holy prophets foretold, and about which some religious editors of the modern school affect a sneer?

As a West Virginia pastor, in his little church paper, pertinently inquires (Rev. W. S. Bradshaw, of Logan): "If God is little more than a noble idea, if Jesus Christ is not Deity, if the Bible is not the final word of authority, if man is not hopelessly lost in sin, if the cross is not the only means of salvation, if salvation is not wholly of grace, if the

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church's business is to patch up a wrecked world, then what message has the preacher that is worth the sacrifice he is called upon to make?"

Meanwhile Bible Institutes are filling up. It used to be that their curricula were adapted only to laymen, perhaps of advanced years or whose early training had been limited, and whose objective was that of the less conspicuous lay worker in the church, the rescue mission, or at the most, the evangelistic field.

Meeting This Need

But the situation has undergone a change in the last decade. There are 7,000 churches throughout Christendom who have not bowed the knee to Baal and whose lips have not kissed him. They love not Caesar less but Rome more. Culture they admire, but the gospel they must have.

Hence the Moody Bible Institute at least, is trying to meet this new condition by giving a better equipment to its growing roster of students than ever before. And it is giving it to students from all the denominations, at least ten of which are represented among its instructors. This is the basis of its appeal both to God and to the saints of God, for the spiritual and the material support it so sorely needs. No church or organization is behind it, it has no considerable endowment to fall back upon, and it walks by faith.

Therefore, in conclusion, let me convert the curse on Meroz into an invitation and appeal that will make for blessing to them that heed it, as I ask, "Who will come to the help of the Lord, to the help of the Lord against the mighty?"

THE FOUNDATION OF CERTAINTY

By William Olney, London, England

"The intellectual ground of our life in Christ is the witness of the Spirit with the facts of Revelation."—Rev. D. M. McIntyre in *The Spirit in the Word*.

O foolish Doubt! Go, hide thy guilty head!

Since he who scans the Word of God,
with prayer,
Has, in his soul, the light of Heaven shed,
And, reading, finds his God and Saviour there.

Vain questionings concerning Christ,
depart!

Only my God in human flesh could
bring

Such a salvation to the trusting heart,
And teach the soul, with sorrow dumb,
to sing.

Redemption and new birth are certainties
Beyond the power of sceptics to destroy
Since, by them, sinners find "the heavens
lies,"

And, e'en on earth they taste eternal
joy.

APRIL, 1921

Longevity, a Matter of the Heart

By Rev. Clarence H. Benson, Kobe, Japan

OF ALL trite themes touched by preachers and poets the tritest is the shortness of life.

Three thousand years ago a great legislator, whose eye was not dim nor his natural force abated at the age of one hundred and twenty, called attention to this universal fact, "We spend our years as a tale that is told, for the days of our years are three score and ten, and if by reason of strength they be foreshore years, yet is their strength labor and sorrow, for it is soon cut off and we fly away."

Strange words for a man aged in life and yet young in health. Why did Moses talk about numbering his days when he lived long and well, compared with the people even of his day? His life was a tale that was told compared with the ages of the patriarchs.

But if Moses was awed and admonished by the shortening of life in his day what should be our attitude in the present time? What man of one hundred and twenty years can be found today with eye undimmed and natural force unabated? What man would dare to declare that the average length of life is now three score and ten? The insurance statistics tell us that one-fourth of the race die before they are six, and one-half before sixteen. Not one in one hundred lives to see sixty-five, to say nothing of seventy.

Why Has Not Life Been Lengthened?

Longevity has ever been the pursuit of anthropology. Scientists, philosophers and even explorers have grappled with the problem of the short life. Inventions and discoveries have produced new methods and medicine for the treatment of disease. Education and endowments have provided better housing and habits to prevent disease but, comparatively speaking, what gain has been made? In spite of the accumulated knowledge and experience of the centuries, human life has not been lengthened.

Is it not because the human race have applied the head rather than the heart to the solution of the problem? The aged legislator prayed, "So teach us to number our days that we may apply our hearts unto wisdom."

Longevity is not a matter of the head but of the heart. "Out of the heart are the issues of life," and if men are willing to apply their hearts unto wisdom they will learn that out of the heart proceedeth life itself.

I

If we apply our hearts unto wisdom we will realize that *life is short because of sin*.

So Moses reflects, "We are consumed by thine anger and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days

are passed away in thy wrath; we spend our years as a tale that is told."

It was the enemy of God and man that said to the mother of the race, "Thou shalt not surely die." Nevertheless she and her posterity were to learn the bitter truth of God's decree, "The soul that sinneth it shall die." Although she lived to an advanced age she died, and her death was a confession of sin. Thus it has been ever since. Men may say that they have not sinned and that they are too good to need salvation but their death is a confession of sin.

But not only is life stopped, but it is also shortened by sin. We can understand the poem of the lawgiver in the light of his proclamation "Fear the Lord thy God, keep his statutes and commandments that thy days may be prolonged." Likewise the wise man illuminated his "issues of life" by declaring that "the fear of the Lord prolongeth days, but the years of the wicked shall be shortened."

There have been various explanations of the longevity of the patriarchs but an application of the above laws ought to confirm our belief in the advanced ages of the antediluvians as they are given in Scripture.

One cannot read the Old Testament without appreciating the ancient desire for long life. "With long life will I satisfy him" might well be written as the aspiration of early days. To them little had been revealed of a future life, but on the other hand many were to be the blessings that would follow right conduct in this life. For this reason "a hoary head was a crown of glory," and it was considered honorable that "days should speak and multitude of years teach wisdom."

The Lessening Years of Man

We are not surprised that the ages in the criminal line of Cain are not recorded in Scripture but it is only the righteous line of Seth whose longevity is recognized as remarkable. Note that Methuselah, the most aged of the antediluvians, was the son of the godly Enoch and Shem, the outstanding example of longevity after the deluge, was the son of Noah "who walked with God."

Notice also the reduction in the length of life that took place subsequent to the universal judgments of God. The average age of the earth's eldest sons was nine hundred and twelve years. After the deluge the average age drops below five hundred, while in the period between the confusion of tongues and the birth of Abraham the average life is not more than two hundred and twenty-five.

This gradual reduction throughout the early centuries and even down to the present time, when viewed in connection with the divine law of longevity and the great universal judgments,

does not permit any other explanation of ancient longevity except that the ravages of sin had not yet shown its effect upon the race.

There is no doubt that the flood changed the character of the earth, which according to geologists once contained a perpetual climate of spring. The dispersion likewise greatly increased the difficulties of the human race and thus tended to shorten it.

Nevertheless, in addition to these overwhelming, universal judgments, the individual effect of sin poisoned and dwarfed the human growth so that ever since the life of mankind has been proportionately shortened.

The longevity of primeval generations is corroborated by ancient traditions to which Josephus, the Jewish historian, could appeal. He mentions the Greeks, the Egyptians, the Chaldeans and the Phoenicians who all testify that ancients lived a thousand years. We find the same accounts of primeval longevity in the records of China and Hindustan. It is only when we accept the Mosaic account and view antiquity from his standpoint that we can fully understand and appreciate his words in the ninetyeth psalm.

II

Again, if we apply our hearts unto wisdom we will reason that *life is not lengthened by civilization*.

This is a bold statement, and to many who have hopes of lengthening life by improving the external conditions of the race it will be a disappointment. But even though unwelcome, the fact remains that the life of the race has not been lengthened by civilization.

The subterranean voice of archeology speaks of a high order of civilization among the antediluvians and later in Egypt and Babylon. But it was not the dwellers in cities, but the Seth line, that is mentioned for its longevity. Abraham and his posterity did not build cities or add to the world's culture and civilization. The simple life of these shepherds was an abomination unto the cultured Egyptians, but Israel in Egypt was an example of better health and longer life than the advanced civilization into which they were precipitated.

Likewise the rustic Daniel outlives his contemporaries amid the splendors of Babylon and saw three generations of kings sitting upon the throne of that city.

The Greek and Roman writers admit that with all their civilization the life of their citizens could not be prolonged to enjoy it.

Deterioration of Japan

The North American Indians are an example of a race that has deteriorated before the advance of European civilization.

A more recent illustration is the Japanese. No nation has been so ready, and so rapid, in their adoption of western civilization. Although antedated by Christianity, civilization has greatly

outstripped occidental religion. At the most not more than half a million Japanese Christians can be found while there is scarcely an individual of the empire's fifty-six millions that has not been influenced in some way by civilization.

But what effect has this rapid adoption of civilization had upon the nation's mortality? Thirty-five years ago the average length of life among the Japanese was thirty-nine years. A careful comparison of statistics since 1885 reveals the fact that the original longevity of this nation has gradually, dwindled until today the average length is only thirty-one years!

Why is this? It is the adoption of a civilization without a Sabbath. "He kept no Sabbath," may well be written as the epitaph of thousands of graves that will be dug this year for enlightened, cultured, ambitious, prosperous, influential men, cut off in the midst of life.

Why is this? Civilization without character. The famous archaeologist, Giacomo Boni in a recent article said, "America now sends her liquor to Japan to be sold cheap in order to spread drunkenness. Let Japan beware, and the entire population of the Orient, for the American and Australian tribes were destroyed in a similar manner by our so-called civilization, namely with alcohol."

Occupations Shortening Lives

Those not familiar with insurance statistics will be startled to learn that some of the most cultured and civilized occupations are fatal to longevity. We would naturally select as such engineers and trainmen because of the risks to which they are subject, or possibly saloonkeepers and bartenders whom all insurance companies discriminate against.

Perhaps we may imagine that the coal miner laboring in the bowels of the earth would be the first to fall before the invasion of death.

But such is not the case. Instead the statistics tell us that it is the men engaged in the genteel occupations of bookkeepers and office assistants that are the first to be cut down, while farmers and common laborers and even miners have the best chances for longevity.

Turning to occupations for women the principle is again confirmed. It is not textile mill workers, but store clerks and saleswomen, and especially the bookkeepers and office assistants that are the first to succumb, while domestic servants and housewives live nearly twice as long. Aside from any bearing upon the argument these statistics furnish food for thought in the present trend of population to cities.

III

We may apply our hearts unto wisdom, in the third place by recognizing that life is found only in Christ.

Why did Christ come into the world? "That whosoever believeth on Him might

not perish but have everlasting life." "I am come that they might have life, and that they might have it more abundantly." The reception of Christ in our hearts not only gives us eternal life in heaven, but also grants us more abundant life on earth.

There is no question but that the power of Christ in our lives saves us from the ravages of sin and adds to our days upon earth. It is a known fact among insurance companies that clergymen live longer than men engaged in any other line of work. This is especially true when there is an unbroken line of the clergy for several generations.

Two Families Compared

The all important effect of heredity may be exemplified by a comparison of two contemporary families. In the early days of American history, a coarse, lazy, vulgar man built himself a rude hut in the woods of central New York. In five generations he had several hundred descendants. A study of twelve hundred persons who belonged to the Jute family showed that almost without exception all were ignorant, lazy and coarse. Four hundred were physically diseased. Two hundred were criminals. Seven were murderers. Three hundred died from neglect. Three hundred were chronic paupers.

Now in contrast to these sin-cursed generations, the history of the godly family of Jonathan Edwards has been written. Out of fourteen hundred individuals, two hundred and seventy-five were college graduates. About one hundred were college professors and thirteen were college presidents. More than one hundred were ministers and missionaries. Out of one hundred lawyers, eighty were elected to public office and thirty were honored as judges. Some sixty became physicians and as many more writers of prominence.

It is estimated that the Jute family has cost the State of New York an average of one thousand dollars a member, while the posterity of Jonathan Edwards has ever been the object of public pride and praise.

Life in the Millennium

From Scripture we are afforded evidence of a longer life upon earth when Christ reigns in the hearts and homes of men.

The last chapters of Isaiah give us a vivid picture of a longer life when Messiah reigns upon earth. "From one moon to another and from one Sabbath to another all flesh shall come to worship the Lord." Then, "there shall no more be an infant of days, nor an old man who hath not filled his days; for the child shall die an hundred years old; and the sinner being an hundred years old shall be accursed."

Sin and death will still be in this world even in that glorious millenium, but because Satan shall be chained, and Christ rather than sin shall have dominion over the earth, life shall be

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lengthened. The age of one hundred shall then be considered but an anniversary of childhood, and to die at this comparatively early period of life will be deemed God's special visitation of wrath upon the sinner.

When Christ rules the world one generation shall not build and another inhabit and fathers plant for their sons to eat, but men shall live long enough to enjoy the fruit of their own labors. Zechariah predicts that "there shall yet be old men and old women dwelling in the streets of Jerusalem, and every man with his staff in his hand for very age."

"As the Days of a Tree"

In the meteorological station at Kobe I was recently shown a cross section of a great tree more than two hundred years old. By examining the annual growth as revealed by its concentric circles the annual precipitation and atmospheric conditions can be ascertained for two centuries.

As I studied this mute text book of nature, I reflected upon man's limitations that made it necessary to substitute a tree for the human lips to reveal the testimony of the seasons.

We are apt to boast of the advantages we possess in books which give us the knowledge of the past, but it is humiliating to realize that sin has made it necessary to resort to such unsatisfactory substitutes.

The ancients could have imparted by the living voice and the living practice the accumulated knowledge of a thousand years to children who might build up the experience of another thousand years upon that extensive foundation. No wonder Isaiah says, "As the days of a tree so shall be the days of my people, and mine elect shall enjoy the work of their hand."

Oh! a better day is coming. It will not be a day of books and newspapers. It will not be a day of communication

and transportation. These comforts of civilization cannot take away the sin of the world, nor add to the life of the human race. But in that grand and glorious day of Christ there shall be life—long life—more abundant life.

Poet and picture cannot adequately describe the beauty and bliss of the Garden of Eden. But in the midst of all its loveliness stood the tree of life.

Ponce de Leon must have had this in mind when he searched the garden of Florida for a fountain whose water "would smooth the wrinkles from his brow and make his hair turn like the raven's wing."

It was sin that deprived the human race of the right to partake of the tree of life, and it is only the conquest of sin that will restore that gracious privilege.

"He that overcometh will I give to eat of the tree of life which is in the midst of the garden of God."

Modern Problems in Science and Religion

By George McCready Price, M. A., Professor of Geology in Pacific Union College, St. Helena, Calif.; Author of *The Fundamentals of Geology; Back to the Bible; Q. E. D., or New Light on the Doctrine of Creation, etc.*

AS a geologist, I have often been astonished at the confiding, child-like trust with which zo-ologists and other scientists accept what geologists tell them about the age of the various types of fossil life.

In the preceding article I have told some things which are not generally known, but which are well known to my fellow geologists, whether my colleagues agree with my interpretation of the facts or not.

But in the light of what we now know about the questionable theories relating to the relative ages of the fossils, the whole matter of the development of life assumes a different aspect; and I claim that the hypothesis of a universal deluge offers the best explanation of the facts.

And this, of course, is in addition to and apart from the fantastic way in which the various successive ages were first assumed by geologists and then treated as an actual fact, with the result that all other scientists still unquestioningly accept the dicta regarding the age of any given fossiliferous deposit.

How Qualities of Living Things Are Passed Along

In this article, however, I give an outline of what modern biological science teaches regarding the facts and the methods by which the various qualities or characters of living things are passed along by heredity to the next generation.

The question can be best considered by a brief study of what is known as Mendelism, for the discoveries along this line have completely revolutionized

our notions regarding heredity which were held even so late as twenty years ago. Indeed, as William Bateson remarks: "Had Mendel's work come into the hands of Darwin, it is not too much to say that the history of the development of evolutionary philosophy would have been very different from that which we have witnessed" (Mendel's *Principles of Heredity*, p. 316).

The Discovery of the Austrian Monk

Gregor Mendel was an Austrian monk who experimented chiefly with the common garden pea (*Pisum sativum*), and who published the results of his investigations in the transactions of a local scientific society in 1865.

Nobody at that time seemed to give any attention to his experiments, and although he used to say, "*Meine zeit wird schon kommen*," he died without the world at large knowing anything about him.

But in 1900 his work was brought to the attention of the scientific world, and since then the principles he worked out have been the guiding principles of modern biology.

And these principles are manifestly much more than a passing scientific fad such as biology has often witnessed; rather we must say that they are manifestly rock bottom facts, and future discoveries can be expected to do no more than amplify and illustrate them.

Two Kinds of Peas

Mendel differed in his methods from all previous investigators in that he concentrated attention each time upon some pair of contrasted characters, giving

no attention to other characters which might be present. Thus when he crossed a tall pea with a dwarf, giving attention to this pair of contrasted characters alone, he found that all the first hybrid generation were always tall, with no dwarfs and no intermediates.

Accordingly he called the tall character *dominant*, and the dwarf character *recessive*, and a pair of contrasted characters which act in this way are now called *unit characters*, or *factors*.

But on allowing these hybrid tall to mix by cross fertilization in the usual way, Mendel found that in the next hybrid generation there were always three tall to one dwarf out of every four. By carrying the experiment further it developed that these dwarfs of the second hybrid generation always bred true afterwards, proving to be just as purely dwarfs as if bred from a long line of pure dwarf stock.

One out of the three tall likewise would always breed true, thus making another quarter of the total; while the remaining fifty per cent proved to be mixed tall, always acting as the first generation of hybrids, splitting up in the next generation with the same mathematical regularity.

These experiments have been verified over and over again, and any one who wishes may repeat the experiments for himself, with the utmost confidence of getting the same results.

Of course, these relative percentages will not always appear when dealing with small numbers of individuals, but when large numbers are handled the proportion will be found to be correct.

The following diagram illustrates the principles: a hundred and twenty-five new types originate under their eyes, all of these

	1st Hybrid Generation	2nd Hybrid Generation	3rd Hybrid Generation	4th Hybrid Generation
TALL PLANT	100% mixed tails	25% pure tails =	100% pure tails =	100% pure tails =
DWARF PLANT		50% mixed tails	25% pure tails =	100% pure tails =
			50% mixed tails	25% pure tails =
			25% pure dwarfs =	25% pure dwarfs =
			100% pure dwarfs =	100% pure dwarfs =

Accordingly, if we confine ourselves to these two contrasted characters or alternative characters, tallness and dwarfness, we see that just three kinds of peas exist, namely, dwarfs which breed true; tall which breed true; and mixed tall which always give the same definite proportion of tall and dwarfs among their descendants.

And in crossing a tall with a dwarf it makes no difference from which plant we take the pollen, that is, it makes no difference which is the male and which is the female in such an experiment; the results are always the same.

Innumerable repetitions of similar experiments have proved that these principles hold good throughout the whole world of plants and animals, and the results which follow these methods of hybridizing are now known as Mendel's laws.

But further study has shown that these principles hold true in all instances of normal breeding also, that is, that the same duality exists in the normal animal or plant, the hybrid being merely a case where this duality can be made visible or prominent.

Generating a Pink Flower

If we take a white and a red four-o'clock (*Mirabilis jalapa*), the first hybrid generation will be pink, which is a color intermediate between the white and the red, evidently produced by neither of the original colors being dominant over the other.

In the second hybrid generation, however, we have twenty-five per cent pure bred whites, twenty-five per cent pure bred red, while fifty per cent will be hybrid pink.

Very similar results are obtained by crossing pure bred black Andalusian fowls with pure bred white. In this instance the first hybrid generation are called blue by poultry fanciers; but when these are allowed to interbreed, one quarter of their offspring will be white, which will breed true ever afterwards; one quarter will be black, which will breed true; and fifty per cent will be hybrid blue, which will break up in the next generation in the very same way as before.

Professor Morgan of Columbia

Among the most extensive and exact experiments along this line are those by Thomas Hunt Morgan, of Columbia University. For nearly ten years he and his staff have been experimenting with the wild fruit fly (*Drosophila ampelophila*) and other related types.

During this time they have seen over

types breeding true according to Mendel's laws. Every portion of the body of the fly and of its appendages has been effected by one or another of these changes. The wings have been shortened, or greatly changed in shape, or eliminated entirely. The eyes have been changed in color, or made to disappear entirely. And each of these wonderful variations was brought about not gradually, as Darwinism would have done it, but at a single step.

One cannot fail to sympathize with Professor Morgan in his sarcastic references to the arm chair theories which have so long and so harmfully dominated our biological studies, but which are now so completely refuted by these laboratory facts. The following quotation is to the point:

"I may recall in this connection that wingless flies also arose in our cultures by a single mutation. We used to be told that wingless insects occurred on desert islands because those insects that had the best developed wings had been blown out to sea. Whether this is true or not, I will not pretend to say; but at any rate wingless insects may also arise, not through a slow process of elimination, but at a single step. . . . Formerly we were taught that eyeless animals arose in caves. This case shows that they may also arise suddenly in glass milk bottles by a change in a single factor" (*A Critique of the Theory of Evolution*, p. 67).

Character Carriers

Some wonderful things have been discovered regarding the behavior of the parts of the sperm and the ovum which are now known to be the carriers of hereditary characters. These carriers are the *chromosomes*, which are small thread-like portions of the nucleus of the cell which can be watched under the microscope during the processes of cell division, reduction and fertilization.

Each type of plant or animal seems to have a definite number of these chromosomes, though usually they constitute an even number, such as six, or fourteen, or twenty-four.

Before fertilization, both the sperm and the ovum undergo some complicated changes which need not be described here, but which result in the original number of chromosomes being reduced in number to *exactly half the original number* for the species. And thus when the ovum and the sperm unite, each contributing one-half the number of chromosomes, the normal number for the species is then restored.

What is known as Mendel's second law relates to what would seem like the origin of a wholly new type. For when races are crossed each of which differs from the other in the possession of two contrasted characters, two being dominant and two recessive, it is obvious that further complications will result.

In this case, out of every sixteen specimens, nine will show a combination of the two dominant factors, one specimen will show both recessive factors, while the six remaining specimens will show two distinctly new types, three of one kind and three of another.

Thus, if we cross tall yellow peas with dwarf green peas, the first hybrid generation will be all tall yellows, both tallness and yellowness being dominant. But in the second hybrid generation, out of every sixteen plants, we have nine tall yellows, one dwarf green with three dwarf yellows, and three tall greens, the last two kinds being wholly new forms, which are thus called *mutants*, and which by further experiments will prove to be pure lines breeding true thereafter.

No Evolution in the Darwinian Sense

When mutants were first produced they were acclaimed by enthusiastic biologists as "elementary species," on the supposition that we had here an example of how wild species have probably originated.

However, the first enthusiasm over these "new species" has long since subsided; for it turned out that although these new forms will breed true indefinitely when kept in pure lines, yet they are nevertheless *cross-fertile with the original forms*; and thus the circle can be completed back again at any time, by a return to the parent type, from which the "new species" can again be produced at will with the same precision as before.

In other words, what might be termed new types, or mutants, can be made at will according to Mendel's laws of heredity; and when we have made them once we can always be sure of producing the same mutants again in the same way, as surely as we can produce a definite chemical compound.

And when we have made a new form or mutant, we can always by back-crossing resolve it at will into its original form or separate it into its component factors, just as we can with a chemical compound.

Accordingly, where is the progress or the evolution in the Darwinian sense? Or how do these facts throw light on the origin of species, any more than chemical analysis explains the origin of the elements? Obviously, in biology as in chemistry we are only working in a circle, merely marking time.

And this is about the view that all intelligent biologists are now taking of the present situation, at least this is true of those most closely in touch with genetic and experimental breeding.

Some, it is true, are still groping about for some hidden way by which new qualities or characters can be added to the

chromosomes before fertilization takes place; but here again they find themselves up against a stone wall, with no view beyond; for it has long since been definitely settled that *acquired characters are not transmitted in heredity*. This means that changes in an organism which have been brought about by environment, or by use and disuse, are never transmitted.

Herbert Spencer's Admission

When this doctrine was first brought forward by Weissmann, and supported by Wallace, Lankester, and others, some men, such as Herbert Spencer and Ernst Haeckel, were emphatic in arguing for the *necessity* of supposing the transmission of acquired characters in order to save the theory of evolution.

Thus Spencer declared, "Either there has been inheritance of acquired characters, or there has been no evolution." Haeckel also said that "belief in the inheritance of acquired characters is a necessary axiom of the monistic creed;" and he further declared that rather than agree with Weissmann in denying the inheritance of acquired characters, "it would be better to accept a mysterious creation of all the species as described in the Mosaic account."

But today the battle has been fought and won. The Chinese have been binding the feet of their little girls for centuries; but the fact that they have to keep doing it with each generation is proof that the babies are born with normal feet.

The Japanese have been growing strange dwarfed trees; but the seed from these trees will not produce dwarfs; each new specimen has to be dwarfed by a process just as was first done.

A potato that has been badly sunburned will not produce a sunburned potato if properly covered.

Thousands of experiments have been performed or studied by scientists, and all agree that the universal failure of these experiments to show that any acquired characters are transmitted is about like the failure of mechanics to invent perpetual motion.

Professor Morgan states the situation in the following words: "Today the theory (of the inheritance of acquired characters) has few followers among trained investigators, but it still has a popular vogue that is widespread and vociferous" (*A Critique of the Theory of Evolution*, p. 32).

We may add that its popular vogue is in proportion to the *need* felt for this doctrine as a support of the theory of evolution, while the vociferance of its advocates is inversely proportioned to the scientific evidence in its support.

John Burroughs on Darwinism

It was because of this failure to prove the inheritance of acquired characters, and also because of the failure of natural selection to account for the *first steps* in the supposed slow advance toward usefulness, that John Burroughs can

now speak of Darwin's having been "shorn of his selection theories as completely as Samson was shorn of his locks" (*Atlantic Monthly*, August, 1920, p. 237).

Mendelism when it first appeared seemed like the opening of a new landscape. Biologists had already realized that they had been traveling up a blind alley, a *cul de sac*, and they felt that in Mendelism they were at last in fresh touch with reality, and would be able by these new principles to work out the methods by which hereditary characters are transmitted.

In the latter expectation they have not been disappointed, for we have now demonstrated that the chromosomes, with their wonderful reduction to half the original number in maturation, and in their subsequent renewal of the normal number of the species, are the bearers of all the parental characters from both parents. But it is also seen that the principles of Mendelism give no promise of explaining how *new* characters can ever be acquired which were not already latent in the ancestry.

In other words, we see that the principles of heredity, as now understood, have brought us back to that great truth which is given in the first chapter of our Bible, that each form of plant or animal was designed by the Creator to reproduce only "after its kind."

Doubtless there have been variations in plenty among plants and animals, possibly variations within even wider limits than many have thought possible. But these variations have not been by haphazard or chance, as Darwinism has taught us; and it is now certain that the results of these variations cannot tend to accumulate in certain directions, and be passed along in ever increasing amounts from one generation to another.

Progression Downwards

Moreover, as Battenes has remarked, whatever variation there has been which has seemed to be of the nature of a progressive change has always come about by the *loss* of factors, and not by *gain*; and not much progress can ever be made with a system of evolution that progresses in such a down-hill fashion.

The effects of alcoholism and of venereal disease are transmitted in heredity, and in exact accordance with Mendel's laws. But these are the only diseased conditions which medical men admit are thus transmitted, and both are plainly of the nature of degeneracy.

Certainly no one would point to these as proof of the inheritance of acquired characters in the technical sense of this term, though both are examples of variations produced by loss of factors and not by gain.

To sum up, it is evident that a new day is dawning for the church in her relationship to scientific problems.

Were it not that a thousand glib speakers and facile writers have confused the Christian world with a multitude of false theories and false issues, these

modern discoveries of true science would do much toward clearing up the bewilderment that has existed in the minds of those who have always believed that the book of nature and the written Word must always agree when both are properly interpreted.

But in spite of the confusion which now exists, it is evident that the new light we now have on biology, to say nothing of the light also acquired from such subjects as geology and radio activity, ought to be used by religious leaders everywhere in reassuring the people who have become confused by the arrogant claims of "science falsely so-called."

For, as has already been remarked, these new views which we now have as a strong aid to our faith, are not mere passing fads or scientific curiosities, they are the fundamental teachings of modern science, acquired only after decades of painful study and research; and they are so firmly grounded in objective facts that it is not likely any future discoveries will disturb or unsettle them.

A New Day Dawning

Thus a new day of opportunity is dawning for the church of Christ. On other occasions it has happened that a new step in scientific knowledge has had to wait a generation because it was in advance of its time, or because scientific progress in other departments had been so far behind, that the world has not been prepared to understand the new knowledge.

But now the world has been prepared. The stage has been set for a new and close up view of nature in her most sacred laboratory; and to a world tired and sick of vain speculations now comes the old familiar statement, but this time proclaimed by nature herself in corroboration of that written Word which has come down to us through the centuries, "In the beginning God created the heavens and the earth."

"There is one thing stronger than armies, and that is an idea whose time has come." The time has certainly come for a better understanding of the book of nature, God's oldest testament, and for a removal of all occasions of misunderstanding between the teachings of the book of nature and God's written Word. For as these two books have had the same Author, they must obviously agree with each other.

"*Fortis est veritas, et praevalabit.*"

THE CHICAGO TRACT SOCIETY

The thirty-first annual meeting of this society was held in Willard Hall, January 17. The receipts for the year were \$47,602.18. The permanent fund now amounts to \$67,250. The new secretary, Rev. G. K. Flack, for thirty years a Methodist pastor in Chicago and other cities, reported that 32 missionaries had been employed during the year, speaking in 27 languages.

In Behalf of Evangelical Religion

By the Late Professor Benjamin B. Warfield, D. D., in *The Presbyterian*

THE presbyteries will have before them during this year a "plan of union for evangelical churches."

The union proposed is based on a brief creed which is recited in the plan.

By entering upon this union on the basis of this creed, the church will declare this creed a sufficient basis for united work in propagating the gospel.

The council through which the union to be established will express itself, is given authority not only to consolidate in special fields the evangelizing activities of the several bodies which it represents, but to exclude from given localities churches of all these bodies except one.

By entering this union on the basis of this creed, we thus agree that nothing beyond the contents of this creed, held by all alike, is necessary for the constitution and the healthy life of the people of God. We are willing—we provide—that many of our fellow-men—our children, for example, who may become residents in a locality from which the council, erected by us, shall, in order to prevent "overlapping," exclude a church of our own order—shall receive no further instruction in Christian truth than is included in this creed. That, we say, is enough.

What Should Such a Creed Contain?

In these circumstances assuredly the creed on the basis of which such a union is to be erected should contain, at all events, all that is necessary to conserve the substance of evangelical religion, and to insure that it shall be taught wherever the union is in force.

Now, it is perfectly obvious that the proposed creed contains nothing which is not believed by evangelicals.

And it is equally obvious that it contains nothing which is not believed by sacerdotalists—by the adherents of the Church of Rome, for example.

And it is equally obvious that it contains nothing which is not believed by rationalists—by respectable Unitarians, for example.

That is as much as to say that the creed on the basis of which we are invited to form a union for evangelizing purposes contains nothing distinctively evangelical at all; nothing at all of that body of

saving truth for the possession of which the church of Christ has striven and suffered through two thousand years.

It contains only "a few starved and hunger-bitten dogmas" of purely general character—of infinite importance in the context of evangelical truth, but of themselves of no saving sufficiency.

So far as the conservation and propagation of evangelical religion is concerned, we might as well form a union on our common acceptance of the law of gravitation and the rule of three.

What This Creed Omits

When we have thus said that there is nothing distinctively evangelical whatever in this creed, we have of course said everything which should need to be said. But we have said it so concisely that

We need believe in the Holy Spirit only "as guide and comforter"—do not the rationalists do the same? As the Recreator of the sinful soul—where is He? And that means that all the gains the whole world has reaped from the great Augustinian conflict goes out of the window with the rest. Augustine shares the fate of Anselm and the Reformers.

It is just as true that the gains of the still earlier debates which occupied the first age of the church's life, through which we attained to the understanding of the fundamental truths of the Trinity and the deity of Christ are discarded by this creed also.

There is no Trinity in this creed; no deity of Christ—or of the Holy Spirit.

But these are not distinctively evangelical truths, and we do not dwell on them now. We note only in passing that it is not merely distinctively evangelical truths, but the most fundamental truths of common historical Christianity which are neglected by this creed.

Shall We Do It?

Let us for the moment confine ourselves to the most essential elements of evangelical religion.

Are we ready to enter a union based on the elimination of these?

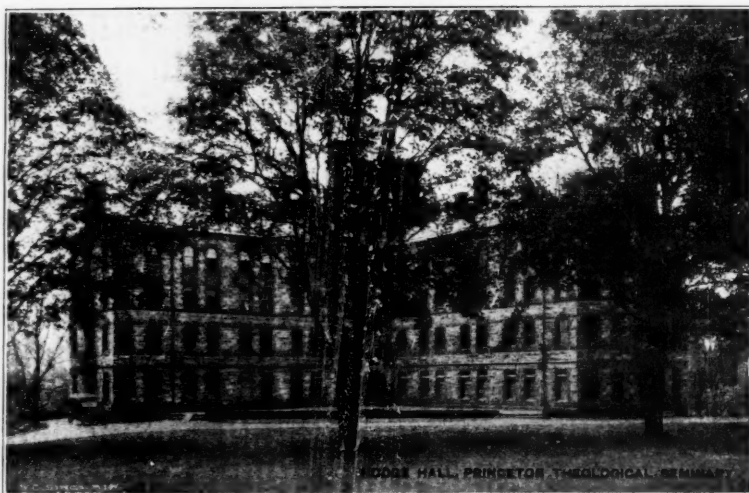
Are we ready to say in effect that we will not insist, in our evangelistic activities, on any mention of such things as salvation by faith only, dependence for salva-

tion on the blood of Christ alone, the necessity for salvation by regeneration of the Holy Spirit?

Let us open our New Testaments and begin reading, say, at the epistles of Paul. What is it which smites our eyes first of all? Is it not faith, faith, faith? Everything is suspended on faith! By it, and by it alone, is salvation. Where is faith in this creed?

And by the side of faith, there stands on the New Testament page the blood of Christ. The "precious blood of Christ" it calls it. Is it not precious enough to us even to mention it in a list of articles of fundamental agreement among Christians? Where is the blood of Christ in this creed?

And grace. What stands out more prominently on the pages of the New Testament? "It is by grace that ye are saved," declares Paul; and grace, grace, grace—that is the burden of the gospel message. Where is grace in this creed? It is excluded.



perhaps the full significance of it may not be adequately felt. Let us speak, then, a little more in detail.

There is nothing about justification by faith in this creed. And that means that all the gains obtained in that great religious movement which we call the Reformation are cast out of the window. We are willing to treat the fundamental principles of the Reformation as no longer necessary to be professed and taught. There is nothing about the atonement in the blood of Christ in this creed. And that means that the whole gain of the long medieval search after truth is thrown summarily aside. Anselm goes out of the same window with the Reformation.

There is nothing about sin and grace in this creed. So far as this creed tells us, there might be no such thing as sin in the world; and of course then no such thing as grace. We need not confess our sins any more; we need not recognize the existence of any such thing.

True Fellowship

Is this the kind of creed which twentieth-century Presbyterianism will find sufficient as a basis for co-operation in evangelistic activities?

Then it can get along in its evangelistic activities without the gospel. For it is precisely the gospel that this creed neglects altogether.

"Fellowship" is a good word, and a

great duty. But our fellowship, according to Paul, must be in "the furtherance of the gospel." And it is precisely the gospel which is left out of the basis of this proposed fellowship.

Let us by all means have fellowship; but let our fellowship be first of all with the Father, and with His Son Jesus Christ; with whom we can have fellowship, we are told, only if we walk in the light of His revealed salvation.

"At Hand"

By Rev. Grant Stroh

IMPORTANT interpretations of Scripture sometimes turn upon a single word, but it is a serious matter to attach undue importance to little things though they are in the Bible. Whatever may be the teachings deduced from single words or phrases they should have the support of other portions of Scripture.

Caution should be urged also against the practice of considering only a part of the Scripture references in seeking to know the meaning of a word that is frequently used. The word should be studied in all of its connections in order to arrive at an accurate understanding of its meaning.

The phrase "at hand" is startling. It arouses interest. It calls attention to some object that is near, or to some event that is approaching. When John the Baptist proclaimed, "The kingdom of heaven is at hand," the people were aroused and flocked to hear the message of the new prophet.

Two Greek words in the New Testament are translated "at hand," one a verb and the other an adverb. We shall consider first the verb *ἐγγίζω* (*engizo*). This is the word used by Matthew with reference to the approach or nearness of the kingdom of heaven (Matt. 3:2; 4:17; 10:7). Christ also used this word when He said, "the time is at hand" (Matt. 26:45); and again, "he that betrayeth me is at hand" (Matt. 26:46). The last two instances refer to positive or actual nearness.

Our chief interest lies in the expression "Repent ye, for the kingdom of heaven is at hand." What does it mean? John the Baptist was the forerunner of the Messiah. He did not know just when He would appear. It might be immediately, and it might not be for months. Even as John used the word (*engizo*) it had an elastic meaning. The time referred to was indefinite, but each day the event was drawing nearer.

When Christ came and was baptized, He also took up the message, "The kingdom of heaven is at hand;" and now more truly than when John proclaimed it, for the King had come. And yet the kingdom was only still "at hand," for Christ sent forth His disciples to make

the same proclamation (Matt. 10:7). It was "at hand" and in a sense had come, for it could be entered (Matt. 7:28,29; John 3:5, 14, 15). In another sense it had not come, for even after His resurrection Christ and His disciples were talking about a coming kingdom (Acts 1:3, 6). He had promised one to them (Matt. 19:28).

The kingdom was "at hand" when proclaimed both by John the Baptist, by Jesus, and by His disciples. It had indeed come, for the King was present; but in another sense it had not come and is still future. In the full sense in which John the Baptist used the word, the kingdom has not come, for he proclaimed a Messiah who would not only baptize with the Holy Spirit and with fire, but also a Messiah who would execute judgment—One "whose fan is in his hand, and he will thoroughly cleanse his threshing floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire" (Matt. 3:12 R. V.). Hence the kingdom proclaimed by John the Baptist, and also by Christ and His disciples, was not only a kingdom of grace, but also a kingdom that was to be finally established through wrath and fiery judgments.

So that the kingdom proclaimed as "at hand" did indeed *come nigh*, and is in a sense now here, but also is still future. We are still praying for it and looking for it. We do not know how near it may be or how far away, but it is always "at hand."

This was true in the days of the apostles. For example, Paul preached the kingdom as present, but also future. In Romans 3:12 where he urges Christians (who are in the kingdom) to awake out of their sleep of indifference, and he argues, "for the night is far spent, and the day is at hand." The "day" is the Day of the Lord (2 Thess. 2:2 cf. 1 Thess. 5:2), and refers to the time of the Lord's return, and its accompanying events. Paul said that the day was "at hand," but it has not yet come.

A similar use of the word *ἐγγίζω* (*engizo*) is found in 1 Peter 4:7 (R. V.), "But the end of all things is *at hand*: be ye therefore of sound mind and be sober unto prayer." But all things have not come to an end.

The end was in sight to Peter. It was approaching. The same is true to-day.

Let us now consider the adverb *ἐγγύς* (*engus*) that is translated "at hand." This is the word most frequently used. First of all, it may have reference to position, as in John 19:42, "For the tomb was nigh at hand;" or as in Acts 9:38 (R. V.), "Lydda was nigh to Joppa." A second meaning of *engus* is "approaching," "Summer is now nigh" (Luke 21:30-31); and, "As ye see the day approaching" (Heb. 10:25). In this second sense "at hand" means continually drawing nearer. Several other references give a more remote meaning. What shall we say of Revelation 1:3 (R. V.), "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written there in: *for the time is at hand*?" In Revelation 22:10 (R. V.) where the word occurs again, is the seemingly more improbable statement, "And he saith unto me, Seal not up the words of the prophecy of this book; *for the time is at hand*." Surely the word for "at hand" must in these two instances be interpreted in the light of the fulfillment of the contents of the book. Some of these begin at once to have their fulfillment, but all students of the Revelation admit that much still remains to be fulfilled. But they were "at hand" when the book was written, so the word must signify conditional nearness with the possibility of remoteness; but, if the latter, it means certainty, just as much as in the *near by* meaning.

We find the expression "at hand" used by both Joel and Zephaniah in the declaration, "The day of the Lord is at hand." In each instance that day is described as the day of judgment and so is still future.

Our conclusion therefore is, that the two words translated "at hand" may refer either to an actual nearness, or to a conditional nearness. The words are indefinite. Even though certain events were remote, as we now know, they were of a nature that they were always contingently near, or at hand. The kingdom, for example, in its still future aspect is always so near as to be impending. Only by the use of such words as possessed great elasticity of meaning could God keep hope alive and maintain the attitude of waitfulness and expectancy on the part of His people.

THE VALLEY OF VISION

"Why do you choose such a title as *The Valley of Vision* for your book," said my friend. "Do you mean that one can see farther from the valley than from the mountain-top?"

"This question set me thinking, as every honest question ought to do. Here is the result of my thoughts. The mountain-top is the place of outlook over the earth and the sea. But it is in the valley of suffering, endurance, and self-sacrifice that the deepest visions of the meaning of life come to us."—Dr. Henry van Dyke.

The Bible and the Dance

By Wm. Leon Brown, Lawrence, Ind.

RECENTLY a young lady, speaking in defense of the dance, said that "the Bible speaks about people dancing and feasting." This led me to a study of the Bible upon the subject, where I found the statement to be correct. The Bible does speak about dancing and feasting, but this is what it says:

I

1. "And Aaron made proclamation, and said, tomorrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. * * * And it came to pass, as soon as he came nigh unto the camp, that he saw the calf and the dancing" (Ex. 32:5, 6, 19).

Surely there is nothing commendable in the conduct of the Israelites in this instance. They were *feasting and dancing*, but had turned their backs upon the true God and were worshipping a golden calf.

2. "Behold, they were spread abroad upon all the earth, eating and drinking, and dancing" (1 Sam. 30:16). The reference here is to the Amalekites, a heathen people, who after having captured Ziklag, gave themselves over to revelry—even *eating and drinking and dancing*.

3. "Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, ask of me whatsoever thou wilt

and I will give it thee * * * and she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist" (Mark 6:21-25).

Here is the record of another *dance and feast*, and a scriptural illustration of the depth of depravity to which those sink in whom passion and luxury have destroyed all self command.

II

But I find that there are dances of another character mentioned in the Scriptures; dances in which those who participated danced to the praise of God, and thus worshiped Him in the act. I also find (Eccles. 3:4) that there is "a time to dance;" and in Psalm 150:4, we read, "Praise him with the timbrel and dance." Let us consider some of these commendable dances.

1. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances" (Ex. 15:20). This was in celebration of the great deliverance wrought by God, when He led Israel safely through the Red Sea, and when the waters returned and covered their pursuing enemies, so that Israel saw the Egyptians dead upon the seashore.

2. "The women came out of all cities of Israel, singing and dancing" (1 Sam. 18:6). The occasion was a very serious time in Israel's history, when their national life was threatened by the Philistines; but God mercifully wrought their deliverance by using a mere lad to slaughter the giant, Goliath.

3. "Now his elder son was in the field:

and as he came and drew nigh to the house, he heard music and dancing" (Luke 15:25). The dancing here was occasioned by the return of the prodigal son, and, it surely was a fitting time for such expressions of joy. As the father said, "It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost and is found."

4. "And David danced before the Lord with all his might" (2 Sam. 6:14). David danced by himself, and as he danced his leading thought was to do honor to God, who had delivered him from all his enemies. It would seem too, that David at this time led all Israel in worship and praise to God (1 Chron. 13:8). For aught we know, many joined in the dance; but, if they did so, each person danced by himself: just as at present we sing in public worship, but not in the embrace of one another.

III

In all the Bible there is not a record to be found of the sexes dancing together, and such, it is said was unknown in Bible times. Maimonides, a Jewish writer, says that "in the joyous feast of tabernacles the women danced separately in an apartment above, the men below."

It will be seen from the above passages that the Bible in no way justifies the modern dance. This dance is not entered into with a desire to worship God. Indeed, it is to be feared that comparatively few of those who participate in it have God in all their thoughts, in a sense of true reverence.

The dance, as we see it today, is an amusement. It does not increase spirituality, but its tendency is to *quench the Spirit* and engender only carnal thoughts, which, sad to say, in cases without number, have led to ruin.

As to the Origin of the Pentecostal Movement

Houston, Tex.,
January 18, 1921.

"EDITORS THE MOODY BIBLE
INSTITUTE MONTHLY.

"Dear Sirs and Brethren:

"I have read the article in your January issue entitled 'The Pentecostal People and Tongues Movement,' in which the writer points out errors of doctrine and practice observed by him and reaches the conclusion that the movement is not of God. I know you will grant me space to make a correction that goes to the foundation of his conclusion.

"The author has made careful and extended observations of the matters about which he writes, and feels that he is justified in forming conclusions as one who has known the movement 'from the beginning' but it is clear that he is ignorant of the origin of the movement

and has never come in contact with the original Pentecostal body.

"Contrary to his supposition all his observations have been made upon isolated fragments which had split off from the original body. That his observations were so made is manifest from his statement that the movement originated in California, for no one coming in contact with the original body holds that view, while thousands who were reached by the California revival still hold to it, and are ignorant of the facts I shall mention and are still out of touch with the original body.

"The headquarters of the movement, where the first missionaries were trained and sent out, was here in Houston, Tex., this writer being pastor of the local assembly at that time (1905-10). I was personally conducting the service at which Brother W. J. Seymour, a colored

man, bade us good-bye to go to Los Angeles with the message.

"He with one or two other colored workers from Houston were soon instrumental in inaugurating a revival in Azusa Street Mission, Los Angeles, which attracted world-wide attention. Meanwhile the work was spreading in Texas and adjoining states and from here to Chicago.

"For a long time the California work, which, because of the cosmopolitan character of its soil, was attracting more attention abroad than the home work, was perfectly loyal and a united part of the original body; but certain problems arising, Brother Seymour made the mistake of separating from the original body instead of calling for a conference to ascertain the Lord's mind. From that moment the California work began to go to pieces and soon was in confusion,

Moody Bible Institute Monthly

the things which your writer describes taking place to our sorrow and distress.

"But the original movement has always kept free from them and has gone forward in a quiet manner, being represented today by the General Council of the Assemblies of God which had its most successful year in 1920, and its best General Council session at Springfield, Mo., last September.

"Elder E. N. Bell, 336 West Pacific Ave., Springfield, Mo., is the chairman of that body, and will be glad, I am sure, to furnish any one the true teachings and practices of the original body, with copies of its statement of fundamentals or articles of faith.

"Any one taking the pains your author

has taken to ascertain the truth about the movement will find as much opposition to the objectionable things described, prevailing amongst us, as he finds in his own heart, barring, of course, that we hold that speaking in other tongues under the power of the Spirit is the scriptural 'sign' by which the definitely promised baptism in the Holy Spirit may be distinguished for the moment from other 'anointings,' 'fillings,' and visitations of the Spirit—the fruits of the Spirit being expected to follow, of course.

"After the California work became separated from the parent body ministers who had become interested there, dispersed in every direction, each going where and teaching what he pleased.

"This irresponsible element has plagued us in every land, even in the territory fairly well covered by the original body, as Chicago for instance; so that, unless one knows what he is about, he will reach the conclusion your author has reached.

"Indeed, it is to the end that inquiring souls may be thus sidetracked that the adversary introduces divisions, rebellions, and disorder in general.

"I respectfully submit, however, that as a 'Movement' we should be judged by the teachings and practices, the successes and the failures of the original and only real 'body' in it.

"Respectfully, Your brother in the Lord,
"W. F. Carothers."

Aftermath of the Tokyo Convention

The following is condensed from "Dr. Brown's Defense of the Tokyo Convention" in the *Sunday School Times* of January 22, and reprinted by us at his request. See our editorial, "More About the Tokyo Convention."—Editors.

"**Y**OU are in error in giving the impression that the Sunday-school commission first made it a point to call upon 'political, financial, and social non-Christian leaders of Japan' to secure their support to the holding of the convention. The members of that party will bear out the statement that those first interested by Mr. Heinz in the convention were the officers of the Sunday-school Association of Japan and the Federation of Churches and the missionary body.

"The interest of the men you refer to came as a result of Mr. Heinz' personal acquaintance with the then Baron Shibusawa. Baron Shibusawa was chairman of a Japanese commercial commission which had previously visited Pittsburgh and other American cities.

"Mr. Heinz did call upon Baron Shibusawa, and later met Marquis Okuma and Baron Sakatani. These men, upon their own suggestion and initiative after the Zurich convention, and because, as they said, Japan needed the spiritual impact of the convention, formed the Patrons Association composed of seventy of the business leaders of Tokyo, to finance the building of the convention hall and other local expenses.

"This organization was equivalent to the chamber of commerce in any American city in which a state or international convention may be held. It is usually the plan in America to have the invitation of the city or state Sunday-school association supported on its financial and social side by the mayor of the city and by the local chamber of commerce, and that chamber of commerce usually provides some or all of the local expenses incident to the provision of the hall and other items."

* * * * *

"The only time the Patrons Associa-

tion appeared officially upon the program was on the opening evening, known as Tokyo evening, when the usual welcomes were given the delegates on behalf of the city, the Patrons Association, Federation of Churches, and the Sunday-school Association of Japan, and responded to by the World's Association officers.

"To seek to identify the program plan with non-Christian religions because of these incidents seems both unfair and unbrotherly, and to say that the fire came because non-Christian men were in the Patrons Association seems dangerously like entering into the seat of judgment, from which place most of us humans should shrink."

* * * * *

"Listen to Rev. H. V. S. Peeke, D.D., one of the oldest, most critical, most capable missionaries in Japan, representing the Reformed Church in America: 'Today it is not rare that even in communities of Christian workers one is painfully conscious that there are many who are dangerously near denying the divinity of our Lord, but in this gathering sin was sin, the atoning Saviour a fully efficient Saviour. The glow of the glory of God's Word was so luminous that it would have seemed trivial to have looked for what would correspond with sun-spots.' Are you looking for 'sun-spots,' Mr. Trumbull?

"Rev. H. W. Myers, D. D., of Kobe, a missionary of the Southern Presbyterian church, says: 'The whole convention was pervaded by a warm evangelical spirit. Two key-notes that were sounded again and again were salvation through Christ, and Christian service as a fruit of salvation.'

"Professor Henry E. Dosker, D.D., LL.D., of the Presbyterian Theological Seminary, Louisville, Ky., writes as follows: 'The Japanese Christian leaders were there in force, and one wondered what impression was made upon the liberals among them by the fact that all these foreign speakers, without ex-

ception, stood for the old fundamentals. The inspiration and integrity of the Holy Scriptures, the Trinity, the Virgin Birth and divinity of Christ, the absolute need of the atonement, the actuality and historicity of the resurrection of Christ, of his ascension and the 'blessed hope' of his return in glorious majesty. My soul sang a *Te Deum* as I listened to speaker after speaker, and watched the impression made on the Japanese, fully one-half or more of the audience. By this fact alone the convention justified itself and repudiated the pessimism of so many of its friends in Japan who had dreaded its coming.'

* * * * *

In replying to the above, the editor of the *Sunday School Times* said in part as follows:

"Dr. Brown suggests a parallel between the Patrons Association and the financial and social support of Sunday-school conventions in American cities by a mayor and the local chamber of commerce. But insofar as recognition and support by a mayor or a chamber of commerce represents the same type of patronage that was accepted at Tokyo, it would be wrong. Two wrongs do not make a right; and the *Sunday School Times* was referring to all unscriptural fellowship with, and dependence upon, the non-Christian factors of our civilization, such as we so often see in the homeland."

* * * * *

"It is, as Dr. Brown says, a grave thing to suggest that the burning of the convention hall was God's judgment upon this mistaken fellowship with unbelievers. If that had been the thought of the editor alone, he would not have expressed it. But this was an overwhelming conviction that came to Japanese Christians, to missionaries in Japan, and to Japanese pagans, while at the same time there were, of course, many in all these classes who held the opposite view."

"There were true messages from the platform of the Tokyo convention, and at sectional or extension meetings of the convention, giving the blood gospel of our Lord Jesus Christ, testifying to the inerrancy of the Bible as the Word of God, and causing the hearts of believers everywhere to rejoice. The *Sunday School Times* rejoices in these, and gave prominent recognition to them on the first page of its first editorial on the convention.

"Yet this fact cannot alter the con-

viction of the *Times* and of others who attended the convention or who have read reports, that the convention did indeed fail to give an undimmed Christian testimony, and that its dominant note was 'not salvation,' but 'uplift.' The daily themes in the convention program were admirable, as were the topics assigned to many of the speakers. But the messages given under those themes and topics often failed to present what would have satisfied hungry hearts."

Ministerial Institute at Montrose, Pa.

July 18 to 28 Inclusive

By Joseph B. Bowles

READERS of The MOODY BIBLE INSTITUTE MONTHLY will be interested in the announcement that the Ministerial Institute, which has been conducted annually for the past four years at Montrose, Pa., by the Montrose Bible Conference Association, under the direction of the Rev. R. A. Torrey, D. D., Dean of the Bible Institute of Los Angeles, will this year be conducted by the Moody Bible Institute, under the direction of the Rev. James M. Gray, D. D.

This responsibility has been assumed by the Moody Bible Institute by arrangement with the Montrose Bible Conference Association, entered into at the request of Dr. Torrey, who founded the Bible conference work at Montrose fourteen years ago. In the intervening years this work has developed, under Dr. Torrey's direction, into a summer gathering of Christian workers from all parts of the world.

The purpose and plan of the Ministerial Institute is to provide instruction in the English Bible, with emphasis on the fundamentals, and to afford instruction in practical methods of Christian work.

The speakers for the Institute this summer and their subjects include the following:

Dr. Gray will give instruction in the English Bible, Biblical Criticism, and Expository Preaching.

Rev. John C. Page of the Faculty of the Moody Bible Institute, a minister of the Congregational church, will teach the English Bible, Pastoral Theology and Homiletics. Mr. Page is well known in eastern Pennsylvania, where he conducted a circuit of union Bible classes for several winters.

Rev. Otis G. Dale, D. D., Superintendent of Men of the Moody Bible Institute, and a minister of the Presbyterian church, will give instruction in Church Efficiency, Church Finance, Sunday-school Management and Public Speaking. Dr. Dale has had experience as an educator and a director of religious education, and has specialized on some of the above themes.

Rev. Henry Ostrom, D. D., the well-known Methodist evangelist who was associated with the great Chapman-Alexander simultaneous meeting, will teach Pastoral and Bible Evangelism, and give addresses on Prayer, the Holy Spirit, and the Deeper Spiritual Life.

The business arrangements for the Institute are in the hands of Mr. R. M. Honeyman, executive secretary of the Montrose Conference Association, of whom inquiries as to rates, accommodations, etc., may be made, addressing him at Montrose, Pa.

Montrose is a restful place to spend the summer, being situated two thousand feet above sea level, delightfully cool, and with beautiful views on every side. Interesting auto trips can be arranged and a country club privilege secured.

JEWISH EVANGELIZATION IN CHICAGO

The reports given at the annual meeting of the Chicago Hebrew Mission, held January 19, at the Buena Memorial Presbyterian Church, showed that during the past year 11,722 personal calls were made upon the Jews of Chicago, and 7,305 personal conversations held, resulting in the professed acceptance of Christ of 44 Jews, besides a goodly number of Poles and other nationalities.

During the year there was a total attendance of 9,205 children in the classes, clubs and Sunday-schools of the mission, while a total of 35,000 adults and children were reported as attending the 192 open-air meetings conducted during the summer.

The book store of the mission has distributed during the past year, 3,012 Bibles and Testaments, 61,431 Gospels, and 562,410 tracts. In addition gospel literature has been sent to 44 states and 19 foreign countries.

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Not one hundred thousand dollars, not one hundred thousand recruits for the firing line or for hard disagreeable service, but for the pleasant task of

committing to memory one specially selected verse of the Bible each week. Charles Spurgeon once said that the Word of God in the heart was "The best thing in the best place for the best purpose." Fill the mind with the best, sweeten the heart, and strengthen the life. It costs only five cents for annual membership in the Berean Band, which includes the list of verses; but send the two cents to cover postage. Address the Berean Band, 153 Institute Place, Chicago, Ill.

THE RUSSIAN BIBLE AND EVANGELIZATION SOCIETY

This society was founded November 17, 1919, in New York City, to meet the needs of Russia and other Slavonic and Greek Catholic countries having a population of 250,000,000, including 9,000,000 Jews. The society is non-sectarian, and is based on the only foundation, Jesus Christ. It is supported by free-will offerings of Christian people. The treasurer is Col. E. N. Sanctuary, 156 Fifth Ave., New York City. Among Christian men identified with the society, well-known throughout the United States, are John Willis Baer, LL.D., ex-moderator of the Presbyterian General Assembly; Selden P. Spencer, United States Senator from Missouri; Pastor Paul Rader, of the Moody Tabernacle of Chicago; W. Leon Tucker; and Thomas E. Stevens, director of the Great Commission Prayer League. The immediate need of this society is \$200,000.

DIVINE CURRENCY

By Mrs. E. M. Exton, Portland, Ore.

"Whose image and superscription hath it?" Luke 20:24.

Oh, stamp me with Thine image Lord!

As currency divine;

That bearing Thy true impress I—
Before the world may shine.

Not as a counterfeit, I beg!

But pure without alloy;

Bearing Thy superscription too—
Which nothing can destroy.

A coin produced from heaven's mint!

And fashioned thus to be—

A circulating medium,

Here in this world for Thee.

Through which Thou art able to transact

Thy business here below,

Of mercy, truth, and righteousness;
With all, with friend or foe.

When God is in the office, and the shop, and the market, a new dignity steals into the soul, which manifests itself in the very stride. That new dignity gives the man a new sense of values, and even though there may be many a day when he had not made much money, he finds his success in the glories of spiritual attainment and in the supreme gain of moral rest.—Rev. J. H. Jowett, D. D., in the *Christian Herald*.

Moody Bible Institute Monthly

What Other Editors Are Saying

J. H. Ralston

The purpose of this department is to give the views of editors of periodicals, chiefly religious, on matters of interest to our readers. In publishing what they say, we are simply endeavoring to give information with no intention of endorsing or repudiating the views printed, although from time to time, comment may be made upon them in our editorial pages.—Editors.

ANENT SUNDAY BLUE LAWS

The Baptist

There is a suspicion abroad in the land that the small group of men who control the production of the films for commercial moving picture houses have inspired much of the current attack about "Blue Sunday Laws," and that the indignant outcry against such is in order that by the reaction they may be able to bring about Sunday legislation which shall help to line their pockets with gold. The mere suspicion should help to make Christian people as wise as serpents in dealing with this whole matter.

ORTHODOXY IN CHINA

Chinese Christian Intelligence

We recently heard a very conservative minister say that he did not like the word orthodox and we suppose he did not like it because of the *odium theologicum* that has become attached to it, on account of ecclesiastical controversy. But it is a good word for it means straight teaching or right doctrine; and we would like to polish off the odium and let it stand as it is—a word that expresses the position of those who hold to the truth. If a person believes the Bible in its entirety he is orthodox and *vice versa*. We see no reason why our friends who take the unorthodox view of the Bible should become so feverishly excited because a number of God's people everywhere should band themselves together to conserve the truths of the Bible.

SUNDAY-SCHOOLS OF TODAY

The Presbyterian

Excellent and potent as are the Sunday-schools, the family and the church upon which they rest, these can remain potent only as they are faithful as propagators of the great truths and principles of Christ our Saviour. The American Sunday-school is democratic; it is cordial and social; it is effective and helpful in the actual daily struggle of life; but if the promoting of play, amusement, and mere good social times, usurp the control of the school, then it must fail, and civilization counting on it, must fail with it. It is of everlasting truth that life and character revealed in Jesus Christ is the abiding spirit and hope for the people, young and old. This has been neglected, and poorly taught and the institution and its results have languished. Let there be a revival of this

institution and its splendid work and usefulness. But this will be accomplished only as its great central truths are magnified and wrought into the convictions and lives of the people. Emphasis here will not weaken the incidentals of school work, but will strengthen them and also strengthen the heart of the institution and make it more effective in every way.

A FALSE DOCTRINE

Fort Worth Star-Telegram

The dispatches from Chicago which record the theft of \$772,000 worth of bonds by a 17-year-old bank employee take pains to cite the fact that the young man's salary was \$65 a month. Even the staid and conservative Associated Press sends this information over the wire.

Whether \$65 a month is a fair salary for a 17-year-old boy working in a bank is one question. Whether the size of the salary has any relation to the fact that he should steal an enormous sum of money is an entirely different question. Some of us who worked for from \$20 to \$30 a month when in our teens and thought we received good wages may not jump at the conclusion that \$65 a month for a 17-year-old boy is small pay, even at the high level of prices in the recent past. We might feel inclined to point out that men like Andrew Carnegie did not receive more than about \$30 a month when they were that age.

But granted that \$65 is inadequate pay for a boy of 17, whence comes this new doctrine of associating that fact with the circumstance that the boy has turned out to be a thief? Have we come to the point where honesty and integrity are gauged by a man's salary, and where it may be possible to figure out from statistics on salaries the exact degree of risk involved in entrusting valuable property to employees? Has our whole point of view become material and do the facts of human experience justify that point of view?

WHERE THE ROMAN CATHOLIC CHURCH SURPASSES THE PROTESTANT CHURCHES

American Daily Standard

The document issued by the "sacred congregation of the holy office" at Rome against the Y. M. C. A. and kindred organizations goes to prove once more that the Roman Catholic church is exceedingly strict in the matter of educating its youth. In this respect the Roman Catholic church is an example to the Protestants.

Many of our Protestant church people expect to rear men and women that are loyal to Christ by taking their children to church once upon a Sunday and by

sending them to Sunday-school, and for the rest treating them like any parent would, whether he is a Christian or not.

If you expect your boy and girl to serve God seven days a week after they have grown up, you must hold God before them seven days a week while they are still young.

If in their youth you leave the impression with your children that they are in no way different from all other children, you will produce a generation of men and women that will act like all other men and women are acting.

To foster a virile Christianity, a worthwhile Christianity, a Christianity that is powerful in its influence, you must give your children a thorough Christian training every day of their lives.

The church, the home, and the school should be made to co-operate in this matter.

CALLS FOR LAY CONSECRATION

Boston Transcript

The editor of the *Congregationalist*, Rev. Howard A. Bridgman, D. D., makes this the subject of the first of a series of leading editorials he is writing on "Pilgrim Virtues in the Modern World." He calls attention to the fact that the history of New England Congregationalism is largely the history of great laymen. Many of its strongest churches, including the Old South in Boston, have been moulded and to a great extent directed by men in the pews. He then laments that the layman's witness is not so constant or so forceful as it used to be, and regrets to note that most of the secretaries and executives of the Church's organization today are ordained men.

"How singular it is," writes this editor, "that the Congregational churches, one of whose cardinal beliefs is the priesthood of believers, should in the course of 300 years since they went out from Anglicanism on that issue, have ceased to utilize laymen in conducting public worship and in preaching the gospel. Many an outpost in other bodies is manned solely from Sunday to Sunday by laymen. But how seldom does a Congregational minister invite a layman to stand by his side in the pulpit! How seldom do you see a Congregational deacon or trustee out in the public square telling the crowd what Jesus Christ and His gospel mean to him."

"It is comparatively easy to get a fair proportion of our laymen to give generously, but it is harder to induce them to open their mouths in public confession of Christ, to give their time and thought to the instruction of a Sunday-school class, to handle vigorously and wisely the financial affairs, to go from house to house supplying the needs of individual homes."

HANDICAPPING THE PULPIT

Chicago Evening Post

The apostle Paul wrote to the Christians of Corinth: "I determined to know nothing among you save Jesus Christ,

and him crucified." Once there was a day when this text was the invariable choice of the new minister for the theme of his first sermon. Now he is less inclined to commit himself to a program so single-minded. He knows the difficulties he will encounter in attempting to adhere to it.

In the January number of the *Atlantic Monthly* the Rev. Willard L. Sperry, in an article entitled "A Minister's Declaration of Independence," appears as the leader of a revolt against the tendency to make the pulpit an agency for every sort of humanitarian propaganda and the church a collector for all varieties of movements. Humorously, he says: "There was once upon a time a very romantic institution known as the Christian year." It was marked by certain days which commemorated events in the life of the Master, or in the history of the apostolic church. The observance of such occasions served to lead the thoughts of men to contemplation of the great spiritual realities, the fundamental truths of religion.

But things have changed. Epiphany and Advent and Whitsunday have given place to a "Nation-Wide Anti-Trichinosis Sunday" or a Sunday for "The Relief of the War-Devastated Districts of Upper Senegambia."

Dr. Sperry thinks the average man is "getting tired of going to church to worship God and being offered the trichina and Senegambia as a substitute." If we know the average man, Dr. Sperry is right. The business of using the church as a solicitor of funds for every sort of enterprise that can in any way relate itself to human welfare is sadly overdone. The wise preacher, Dr. Sperry thinks, will stick to his gospel, as Paul did, "on the sober conviction that in the long run he will do more practical good by trying to make men understand the mind of Christ than by discussing the causes, symptoms and cure of trichinosis or by getting mired in the political misfortunes of Senegambia." * * *

The world has had too much of religious substitution. Just as in the commercial world the buyer is no longer easily persuaded by the offer of "something just as good," so in the realm of spiritual things men are crying out for the genuine article, with the stamp of God upon it. They want soul food, from which the life of man can derive comfort and sustenance and strength. Lift the handicap from the pulpit. Guard jealously its own peculiar mission. Let it be free to speak for God to the hearts of men. Only so can it really serve the world.

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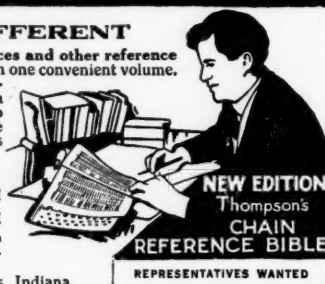
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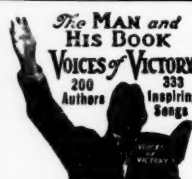


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Young People's Society Topics

John C. Page

April 3

"Thy Kingdom Come" in My Community Matthew 6:7-15

What has already been said in previous discussions, concerning the kingdom in the heart, the home and the church, will apply to the kingdom in the community. Only by a new life from above can one enter into the kingdom, or the kingdom enter into the heart; and only as the kingdom comes into the individual heart can it come to the community. Individuals regenerated by the grace of God have the greatest effect for good on the social order of which they are a part. This cannot be too clearly understood or too much emphasized.

The people of God are nauseated with the cheap substitutes provided by so-called "experts" who endeavor to displace a supernatural revelation and a supernatural work in the soul, by a scheme of things that has no place for the supernatural. Their prescribed remedies change with the changing of events. Democracy, brotherhood, economic efficiency, and elimination of racial antagonisms, are successively offered as panaceas for the ills of the world.

Is there a supernatural revelation? Has God spoken? If so, what has He said? He has certainly said something about our present ruin as a fallen race of beings, and something, too, about a redemption made possible through the atoning work of His son, and something additional concerning this redemption made actual in human experience through the regenerating work of the Holy Spirit.

To these things we must adhere in all our thought concerning the coming of the kingdom, whether it be in the heart, the home, the church or the community.

The Christian's chief concern is a community right with God through the largest possible number of regenerated people.

Play grounds, parks, recreative facilities and humanizing agencies are all good; we need them and should have them, but they are not necessarily marks of kingdom progress. We must distinguish sharply between civilization and the kingdom for which we pray when we say, "Thy kingdom come."

April 10

How Does Christ Wish His Day to be Spent Matthew 12:1-13

The event recorded in our Scripture lesson shows clearly the difference between the bondage of tradition and the liberty of truth.

"Sunday observance is not a question of blue laws," says Dr. Sibley, "it is a question of the average man realizing that Sunday observance has in it some-

thing of real worth for the welfare and happiness of himself and his family." Our Lord would have us spend His day in such a way that our whole nature may be refreshed and renewed. Spirit, mind and body ought to feel the uplift of proper Sunday observance. There is little need for argument concerning the necessity for rest of body one day in seven. It is an established fact that the human body looked at even as a machine, is unfit and inefficient for labor without one day in the week for rest and renewing.

Man is more than body, more than a machine, he needs time and opportunity for the renewing of his mind. The pressure of modern life is such that the proper observance of Sunday becomes increasingly essential. The traffic of the world's affairs runs through the mind during the six days of the week, and makes a strong bid for place on the Lord's day as well. Our Lord would have us observe His day in such a way that we should "be not conformed to this world," but "transformed by the renewing of the mind." Magazines and newspapers should give place to the Bible, and to literature that makes God real to the soul and establishes within the mind the verity of the unseen.

The greatest truth for the human spirit to lay hold of is the truth of union with our Lord Jesus Christ, "He that is joined to the Lord is one Spirit" (1. Cor. 6:17). This union is emphasized by the return of the Lord's Day each week. That day is the first day of the week on which our Lord arose from the dead as the conqueror of death and the grave. That resurrection marks the beginning of a new creation into which we enter and of which we participate through this spiritual union. The unique thing concerning the Christian believer is that he is risen with Christ (Col. 3:1). No truth will so refine the spiritual nature and lift one into the place of communion like this truth which is enforced and emphasized by a proper observance of the Lord's Day. Surely this is the way in which Christ would have us spend the day so that the whole being, through proper renewing, may be conformed more and more unto His own image.

April 17

How Can We Improve Our Recreations?

1 Corinthians 10:23, 24, 31-33; 11:1

It is an outstanding and abiding principle of the Christian life to think of others. "Let no man seek his own, but every man another's welfare." In thinking of others, we must keep in mind their highest good, not merely their present gratification or pleasure

or even profit. "For bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is and of that which is to come."

There are many things that are lawful for Christians to do, but not all of these lawful things are expedient or edifying. The apostle's appeal in one of the verses

"A Shot between the Eyes"

is what a reader says of "The God-Planned Life," James H. McConkey's booklet on that subject. Don't fail to send for it if you know some young friend about to make a life-choice. It is entirely free, postpaid. Address Silver Publishing Co., Dept. H, Bessemer Building, Pittsburgh, Penna.

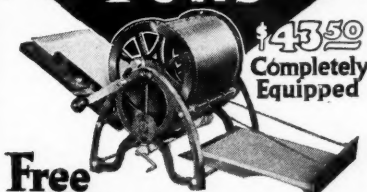
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of our lesson is to follow him even as he followed Christ. His whole life is a commentary on this verse. All that hindered his efficiency for the service of the Lord was excluded, and whatever promoted that service was adopted. The service that he rendered always had in view the spiritual and eternal good of those whom he sought to serve. As a matter of fact, our chief concern is not with the recreation of individuals or communities, but their regeneration. If we can promote the eternal good of the individual, if we can reach the hearts of men through the channel of physical or mental recreation, well and good; if not, we have reason to question whether we are fulfilling the command of that verse in our lesson which bids us to do all to the glory of God. God is not glorified in recreative measures, only as they are a means to a higher end.

Institutional features and factors in community life have made such an insistent clamor in recent years through the utterances of well-meaning, but unregenerated people, that the real work of Christ has been side-tracked and ignored. It is true that we are beings with social natures and that provision needs to be made for social development, but when that development becomes an end in itself, it falls far short of what might be reasonably expected from Christian leaders, if those leaders desire to be distinctively Christian.

In all young people's societies there

should be committees and simple organizations for the promotion of social and recreative features. The work undertaken, while appealing to the social instincts, should be permeated by an atmosphere spiritual and wholesome, in order that the participants in the gathering should intuitively perceive the difference between that which is Christian, and that which ignores or denies the name and the Spirit of our Lord.

April 24

A Good Name and How to Obtain It Proverbs 22:1

Mr. Moody once said that we believe as much of the Bible as we put into practice. Do we believe Proverbs 22:1, that "a good name is rather to be chosen than great riches"? Do we believe this well enough to put it into practice?

Great riches are sought for by men as the one desirable possession overshadowing in importance all others. The impelling force is not as sometimes professed, the ability to do good, but rather the desire to have the power that is supposed to come through the acquisition of wealth.

There is more power in a good name than there is in being a millionaire. A good name implies a good influence. The moral influence of a good name is like the shadow of Peter which, wherever it fell, gave healing and uplifting power.

A good name ought to be the ambition of every Christian believer. It is a worthy and holy ambition. Not the making of a name for personal prominence and personal exaltation, but such a name as shall commend the gospel and advertise the salvation of God.

A good name is secured, not by smartness or mere mental attainment, but by moral goodness. This goodness is secured by spiritual union with Christ through the power of a living faith. This union is a Scripture truth implying that we are "in Christ" and that He is in us. It is expressed by the apostle in the words, "not I, but Christ, liveth in me." This is the secret, the glorious secret of moral goodness in character and conduct. The name that one may have by means of this secret realized in experience, is indeed to be chosen rather than great riches. As a matter of fact, it is the greatest riches. A man's life consists not in the abundance of things possessed—not what one has, but what one is, constitutes true riches. Blessed is he that chooses in harmony with this principle. George Mueller chose this and won a good name because of his faith in God, and his work for orphans. Hudson Taylor chose this and made for himself a good name through establishing the China Inland Mission. Inasmuch as our choices determine, not only what we are, but what we shall be, it pays to choose a good name rather than great riches.

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Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent.—Editors.

WOMEN IN THE PULPIT

E. E. G., Wibaux, Mont.

Question: Is it wrong for women to read sermons from the pulpit when the church is without a pastor? 1 Corinthians 14:34, 35.

Answer: The forbidding of women to speak in the church is conditional. They must never do so in a manner to disturb a meeting. Paul's permission is inferred from 1 Corinthians 11:5. See *Bible Problems Explained*, (p. 41), by Rev. James M. Gray, D. D.

PLAYS VS. PARABLES

H. G. C., Minneapolis, Minn.

Question: Is introducing "plays" into the church similar to Christ's impersonating His parables?

Answer: So far as we know Christ never impersonated any body. A parable was simply spoken. We have no scriptural command against introducing plays into the church, but it seems to be against the whole spirit of the gospel. We are commanded to "preach the word," not to impersonate it or act it out in a play, relying upon the Holy Spirit to take the Word and apply it to the hearts and consciences.

LEAVING OUT THE FUNDAMENTALS

A. M., Shamokin, Pa.

Question: Why do some men with D. D. on the rear of their names preach Christ only as a great teacher or example and leave the fundamentals entirely out?

Answer: Such men no longer believe in the Bible as the Word of God, and so it does not speak with authority to them. They prefer their own philosophies, and supposed up-to-dateness. They would rather be modern and progressive than true. Others get so far as to preach Christ crucified and stop there, which Paul never did. They do not know Christ as the risen, ever-present Lord.

THE SUBJECTS OF THE KINGDOM OF HEAVEN

C. F. R., Hop Bottom, Pa.

Question: What is the meaning of the phrase "kingdom of heaven" in Matthew 5:3; 7:21; 18:3,4?

Answer: All three passages have reference to the kingdom of heaven in its spiritual aspects. The subjects of that kingdom are poor in spirit, not proud or self-sufficient, but submissive to the King; they enter the kingdom, not by mere profession, but through the actual doing of the will of the Father; they also must be converted and become as little children, eager to learn and to please.

DIVIDING THE SPOIL WITH THE STRONG

* * *, Donna, Tex.

Question: What is the meaning of "He shall divide the spoil with the strong"? (Isa. 53:12).

Answer: The reference is to Christ, and in connection with His death. What happened historically seems to be indicated in Colossians 2:15, where we are told that Christ "despoiled principalities and powers." This was accomplished when he descended into Hades and released the Old Testament saints and ascended on high, "leading captivity captive." His ascension also was a triumphing over Satan and his evil angels who inhabit the heavenly places (Eph. 6:12). Thus he despoiled them and "divided the spoil with the strong" taking his portion by might.

PRAYING FOR FORMALISTS AND UNBELIEVERS

A. H. G., Dawson, Ia.

Question: Can we pray in faith for the salvation of formalists and unbelievers?

Answer: Your reference to the unbelief of the Nazarites which hindered Jesus from doing any mighty works hardly applies here. We are commanded to preach the gospel to every creature, and to sow beside all waters, not knowing who may, or may not, be saved. And such work must always be accompanied by prayer. Indeed, we have the command to pray for all men. Lack of knowledge and apparent impossibilities are a challenge to our faith. Many of the class whom you mention have been saved, hence we are to continue to work and pray that God will be gracious unto the others.

TITHING HALF OF THE INCOME

J. L. E., Chariton, Va.

Question: (1) If a tither marries and gives half of his income to his wife, tithing only his half and urging her to tithe hers, is this just to God? (2) Is it a good investment to give one third of my tithe to the conversion of the Jews?

Answer: (1) So fortunate a wife as yours no doubt will not need much urging to comply with your wishes in the matter. If not, how will God view a relationship which reduces His income one-half? Do you still retain complete control of your business? If so, are you not responsible for what you do with the whole of your income? If responsible, how can you dispose of half of it before tithing it, or else give it upon the condition that it will be tithed? (2) We heartily approve of work among the

Jews, but it is for the tither to decide what portion should be given to it.

THE COVENANT OF THE SEVENTH WEEK

J. Q. A., Brockway, Mont.

Question: (1) Is not Acts 9:5 a fulfilment of Daniel 9:27? (2) Is not the "prince" of Daniel 9:26, the same as the "prince" in Daniel 9:25? (3) Was not Jesus a Roman citizen? (4) When did the 69th week end? (5) Will you pass upon a manuscript written by a friend?

Answer: (1) We see no connection whatever between Acts 9:5 and Daniel 9:27. (2) Messiah the prince of Daniel 9:25 is not the same as the Roman prince of Daniel 9:26 whose people were to destroy Jerusalem. (3) We know of no grounds for the assertion that Jesus was a Roman citizen. (4) Impossible for us to enter upon this discussion. See *The Coming Prince*, by Sir Robert Anderson. (5) We regret that we have not time to examine manuscripts.

PAUL ON PREDESTINATION

A. B., Chicago, Ill.

Question: Will you please explain Paul's statements on predestination and election? Do they destroy man's free agency?

Answer: These teachings were never intended to confuse but to comfort us. They emphasize God's part in our salvation, and our assurance has no other ground to rest upon. These doctrines are for believers only. To the unsaved, God says, "Whosoever will, let him take of the water of life freely." No, predestination and election do not contradict or destroy man's free will. God in His sovereignty made man a free agent, and never does violence to his freedom to choose and decide. Only upon this basis could God hold man accountable to Him, and even in the matter of salvation God predestinated to eternal life only those who believe on His Son.

SANCTIFICATION AND THE SECOND BLESSING

C. M., Felicity, O.

Question: What is sanctification? Should it be sought as a "second blessing"? Is it the baptism of the Holy Ghost?

Answer: Sanctification is the process by which the Christian is made Christ-like. It is not a "second" blessing, but a continuous blessing. The new life begins in regeneration and is made perfect in sanctification. Complete sanctification is not a single act, but a life process. It is the work of the Holy Spirit within us, with whom we co-operate. We are born anew by the Holy Spirit and by His continuous presence and cleansing power we grow in grace, and so are being continually sanctified. In John 17:19 Christ does not refer to spiritual sanctification, but to consecration to service.

You inquire about 1 Corinthians 3:

12-15. That day of testing is coming. The Christian's life-work will be tested. If wrought of abiding materials, he will be rewarded. If his work is represented by wood, hay, stubble, it will be burned, and he will lose his reward. But if he is resting wholly upon Christ, the one foundation, for his salvation, he will himself be saved.

BRIEF MENTION

D. W., Van Wert, O.

The bride of Christ is the church. Ephesians 5:22-27.

L. L., Langly, Ore.

We believe that they who receive the mark of the beast *can* repent, but will not.

P. A., Harrisburg, Pa.

Freedom for bondservants in the Year of Jubilee was only for Israelites.

W. S. T., Huntsville, Tex.

In our judgment "storms, cyclones, earthquakes and the other catastrophies" have no present significance in the fulfillment of prophecy.

M. J. D., Nashville, Ill.

Paul referred to himself disparagingly as the least of the apostles (1 Cor. 15:9) because he could not forgive himself for having at one time persecuted the church.

P. L., Buffalo, N. Y.

We are not expert Hebraists. As to a correct translation from the original of Job 19:24, 25, we believe you will find as good as any in the American Revised Version.

E. O. B., Elizabethtown, Pa.

The Parable of the Ten Virgins (Matt. 25) belongs to the end of the age. See "then" of verse one. In this parable the bride is not mentioned. The virgins are professed friends of the Bridegroom.

W. E. T., Randolph, Minn.

Yes; there are some apparent contradictions in the Bible, but they are usually explainable, and they seldom bother a person who earnestly strives to find the truth and obey it.

E. J. K., Chicago, Ill.

For a man who has been divorced by his wife, who is still living, merely to be a "lover" to another woman may not be unscriptural, but it would seem to be very near the danger line.

A. M. R., Tamworth, N. H.

You will find full information about the Federal Council of the Churches of Christ in America in *The Presbyterian* (Phila.) of January 13.

B. F. Y., Chicago, Ill.

While we understand your view with reference to the "golden streets" and the literal "fire" of hell, yet we see nothing to be gained by spiritualizing them. We have Christ's own usage to follow (Matt. 5:22, 29, 30).

A. J. A., Spencer, Neb.

If you will send five cents to The American Sunday School Times Company, Philadelphia, you can obtain a pamphlet entitled, "Shall the Church Use Motion Pictures?"

A. G. G., Stamford, Neb.

Believers who died under the Levitical law were saved through the atonement made by Christ, which was typified by the Jewish sacrifices, and were delivered by Christ immediately following His crucifixion.

A. H. F., Derry, Pa.

There is no record as to what became of the Ark of the Covenant. The four living creatures of Ezekiel 1 each had four faces, that of the man symbolizing intelligence; the lion, strength; the ox, patience or stability; the eagle, swiftness.

H. W., Chicago, Ill.

"His star" (Matt. 2:2) has been explained upon purely naturalistic and scientific grounds, but it was evidently a miraculous occurrence (v. 9), and so not capable of natural explanation. Neither do we know how the star was recognized as "his star."

J. T., Albion, Ill.

(1) It would be quite impossible to estimate the number of nations that have been upon the earth, for of many we have no record.

(2) Yes; the twelve tribes of Israel will again have possession of Palestine (Matt. 19:28; Ezek. 48).

T. M. L., Memphis, Tenn.

You are quite right in your interpretation of 2 Peter 3:10. The Day of the Lord is introduced with judgments and closes with the judgment of the Great White Throne, which is followed by the new heavens and new earth.

E. B., Princeton, Ind.

The sin mentioned in 1 Corinthians 6:18 is peculiarly a sin of the body, for it makes the body as a whole the instrument of sin. Every other sin is "without the body," that is, approaches it from without and is foreign to the body, external to its life, or affects the body only in part.

H. T. C., Centralia, Ill.

Dr. C. I. Scofield is not teaching a

new theology, neither is he a higher critic. His notes upon Genesis 1:1-4 are in line with the opinions of prominent Bible teachers and expositors, but other reliable teachers differ from him. Nobody's "notes" have the same value as the Bible itself.

J. A. D., Beaver Dam, Wis.

There seems to be no doubt but what the doxology with which the Lord's Prayer in Matthew 6:13 closes is spurious, that is, not contained in the oldest manuscripts. But the truth is there, as taught elsewhere, and the words may appropriately continue to be used.

J. L. W., Sullivan, Ill.

In our judgment it is scriptural to use both Matthew 24:14 and 28:19, 20, as texts for missionary sermons. The good news of the kingdom belongs to the present as well as the future, and the making disciples of all nations is a present duty. The work was to begin with the "eleven" (28:16).

M. A. Fogg, Auburn, Me.

(1) Brief statements of creeds can be obtained from the various denominational publishing houses. By consulting any good encyclopaedia you might also find the desired information. (2) We would not advise joining a church of which Christ is not the corner stone. But non-essentials of doctrine or mere personal preference should not keep one from uniting.

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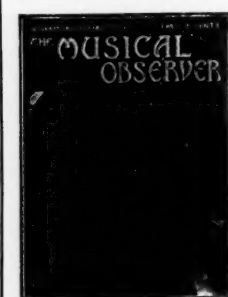
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Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

April 10

Bible Teachings About the Christian's Body (Health)

1 Corinthians 6:19, 20; 9:24-27;

Galatians 6: 7, 8

(May be Used with Temperance Applications)

Golden Text:—"Every man that striveth for the mastery is temperate in all things."—1 Corinthians 9:25.

The teachings of this lesson have an important bearing upon physical health, but the primary reference is moral. The sin with which Paul was dealing was fornication, not a matter of hygiene. If physical health only is taught, sad and serious will be the blunder.

I. Glorifying God in Your Body (1 Cor. 6:19, 20).

It should be noted that the last clause of verse 20 is omitted in the Revised Version and the best manuscripts. The conclusion of Paul's argument is "therefore glorify God in your body." In order to see the sinfulness of the abuse of the body in any way we should find out what the Word of God says about it.

1. The Christian's Body Is the Temple of the Holy Ghost (v. 19). God's dwelling place on earth is now the redeemed human body instead of the temple at Jerusalem. The body was redeemed for the express purpose of making it a temple of the Holy Ghost. If the sinless Spirit is to dwell in the body it must be kept clean. To defile or abuse the body in any way is to insult the Spirit and commit the most awful sacrilege. Such acts not only deprive one of the sweet companionship of the Spirit, but exposes the individual to the wrath of God. "If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are" (1 Cor. 3:17). This truth apprehended solves forever the problem of licentiousness, gluttony, use of tobacco, the abuse or neglect of the body in any way whatsoever.

2. The Christian's Body Is God's Property (v. 19). Being God's temple, the proprietary right is in God, and not man. Being the property of the Lord the Christian's motto is, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). This truth apprehended will sanctify the common relations in life. It will cause us to be just as sincere in our business, pleasures, and practices, as when sitting at the Lord's table.

3. The Christian's Body Has Been Bought (v. 20). The price paid to redeem the body was the precious blood of Christ (1 Pet. 1:18, 19). Being redeemed, the body is no longer our own—it is His property. We are bound to care for

it as the property of another. We estimate things by what they cost. When we estimate our bodies in that light we will be very jealous of their purity. The Christian's body was intended for the glory of God; therefore to prostitute it or to neglect it is to sin against God.

II. Keeping the Body Under Control (1 Cor. 9:24-27).

The Christian's life is more than mere existence. Redemption was unto a definite purpose, therefore he that apprehends that purpose should possess a definite motive.

1. It Is a Race (vv. 24, 25). In order to win a prize there must be self-denial and definite exertion. The Christian obtains life by contact with Jesus Christ through faith (John 3:16; 3:36; 5:24). This he possesses before he can begin the race. While he gets salvation (life) at the beginning, God places before him definite rewards as incentives to exertion. The Christian believes for life, but works for rewards. In the Olympian games only one could hope to get the prize, but in the Christian race there is a reward waiting for everyone who disciplines himself and runs. Although many rewards are offered, each one should run as expecting the prize. As the racer in these games abstained from everything which might hinder him so the Christian will make any sacrifice to win. The prize in the Grecian games was corruptible, but the prize of the Christian is incorruptible. If the heathen would practice such self-denial regardless of its pain for a garland of pine leaves, shall not the Christian turn from bodily indulgences of every kind so as to obtain the crown of righteousness which fadeth not away?

2. It Is a Fight (vv. 26, 27). The Christian's efforts are not mere beatings of the air. He has a real antagonist, the body. He should exert himself with all his energy and strike to hit his enemy. In order to win success the body must be kept under. It should be brought under subjection. The believer has a deadly struggle with his sinful nature.

III. Reaping What You Sow (Gal. 6:7,8).

God has established a law in the world that whatsoever a man sows that shall he also reap. To go on sowing with the expectation of not reaping is to mock God. This text has primary reference to giving to the support of ministers of the gospel, but it has a bearing on all that we do. If we are primarily concerned with the gratification of our appetites we are sowing to the flesh, which shall end in a harvest of corruption. On the other hand, if

we act on the impulses of the Holy Spirit within us we shall reap a rich harvest of spiritual things.

April 17

Bible Teachings About Work
Mark 6:1-3; John 5:17; 2 Thessalonians 3:6-13

Golden Text:—"Not slothful in business; fervent in spirit; serving the Lord."—Romans 12:11.

Work in relation to God has a different meaning than work in relation to man. In relation to God it means continued activity directed to some purpose or end. In relation to man it means manual labor. This distinction should be definitely borne in mind in the teaching of the lesson.

I. Mighty Works Wrought by Jesus (Mark 6:1-3).

As God's obedient servant, Jesus energetically gave himself up to His work. Having just completed a series of marvelous miracles, He came back to His own country accompanied by His disciples, to continue His work.

1. Teaching in the Synagogue (v. 2). This He did on the Sabbath. He could let no opportunity to do good pass. As the people gathered together on the Sabbath, He taught them.

2. The Result of His Teaching (vv. 2,3). (1) The people were astonished. In their astonishment they asked questions: (a) From whence hath this man these things? (b) What wisdom is given unto Him? (c) Is not this the carpenter? (d) Are not His sisters with us? That His wisdom and power were superhuman, they could not doubt. How to account for them they were unable. The only answer to their questions is Christ's absolute deity. Had they apprehended Him as the Son of God the matter would have been clear to them.

(2) The People were Offended (v. 3). Not being able to answer their own questions and to believe their own eyes and ears, they rejected Him. This rejection was not because they knew Him too well, but because they knew Him not at all. The more one knows about Jesus, the more he will honor and respect Him. His countrymen judged Him by His brothers, sisters, and father, and therefore failed to know Him. If people were to judge Jesus on the basis of His own claims and upon what He did, they could not help but believe on Him.

II. "My Father Worketh Hitherto, and I Work" (John 5:17).

Jesus had healed an impotent man on the Sabbath. They sought to kill Him for this good deed, and when He linked himself with God in this they more earnestly sought to kill Him. They did not try to kill Him because of imitating God, but because He made himself equal with God.

The special points of equality with God were:

1. Giving Life to the Dead. No human being has ever been able to

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raise another from the dead. We instinctively assign that to Deity. The Jews rightly interpreted His claim to being able to raise the dead as a claim to Deity.

2. Judging Mankind. No human being is wise enough to judge his fellow beings. Christ's claim to be the judge of mankind they interpreted to be His claim to Deity, and they were correct.

III. The Man Who Will not Work Should not Eat (2 Thess. 3:6-13).

There had developed among the Christians at Thessalonica a tendency to idleness. Some were neglecting their lawful earthly callings even to the extent that they were becoming a charge to the church. From the context of the Thessalonian epistles it would seem that this serious condition was the result of wrong views concerning the second coming of Christ. They misunderstood the events of their age, and gave themselves up to speculation about the advent of the Lord, thus neglecting their lawful callings. Such as this is wholly wrong and absolutely contrary to the significance of the "blessed hope." The attitude of those possessing an intelligent view of the Lord's coming as taught by Christ and the apostles, is earnest attention to the present duty. "Occupy till I come" is Christ's charge. Unceasing fidelity to all the responsibilities of the present is the correct attitude of those who are waiting for the Son from heaven. To correct this wrong, Paul

1. Asserts His Authority to Command (v. 6). This authority was given him by Christ. It ought to be brought to bear upon those everywhere who are bringing the cause of Christ into disrepute by such disorderly conduct.

2. Commands Them to Withdraw from Those Who thus Walk Disorderly (v. 6). Those who are neglecting their lawful occupations for star-gazing should be disfellowshipped from the church. Let those who possess intelligence with reference to the "blessed hope" of the Lord's return take cognizance of the disorderly conduct of those who are idly speculating about these things.

3. Paul's Example (vv. 7-9). Paul pressed with great earnestness the doctrine of the Lord's return, and yet consistently continued in his lawful calling. In order to not be chargeable to them he labored with great earnestness night and day. When rightly understood, the teaching of Christ and the apostles concerning the Lord's return becomes a powerful incentive to faithfulness in the discharge of duty. He fully recognized that it was his right to desist from working and demand support from the people, but in order to become an example to them, he was determined to not eat any man's bread for naught.

4. Those Who Will not Work Should not Eat (v. 10). This is the right principle upon which to base all works of charity, it is the efficient cure for pauper-

ism, the right economic order. This should apply to all classes, rich and poor.

5. Busybodies Exhorted (vv. 11,12). Idle men and women always become busybodies. Their ceasing from labor in order to talk about and look for the coming of the Lord was taken advantage of by the Evil One in this way. Paul's exhortation is that they with quietness work, and eat their own bread.

April 24

Poverty and Wealth
Isaiah 5:8-10; Amos 8:4-7; Luke 16:19-25

Golden Text:—"For where your treasure is, there will your heart be also."—Luke 12:34.

I. Wealth in the Hands of the Few (Isa. 5:8).

1. "Join house to house" (v. 8).
2. "Lay field to field" (v. 8).

The avarice of these men caused them to enlarge their estates at the expense of their neighbors. In agricultural districts it took the form of land-grabbing and the eviction of the small proprietor, and in the commercial centers the crowding out of the small concerns by the large ones. The big fish have eaten up the little ones all over America. The poor are being obliged to withdraw because of the expansion of the rich. The Jewish economy provided for an inheritance for each one, and made it difficult for it to go from a given family. In fact the Year of Jubilee restored an estate which might have been temporarily forfeited. God hates the greed that is creating the inequalities in the economic and social order today; His judgment will one day fall.

II. Methods Employed in the Acquisition of Wealth (Amos 8:4-6).

The men who were becoming rich at the expense of the poor resorted to the most cruel methods in their accumulation of possessions.

1. Swallowed up the Needy (v. 4). "Swallowed up" literally means to "pant after," like a beast after its prey with eagerness to devour. Many today get rich, not by labor, not by producing something and thus creating value, but by swallowing up the needy. This is done by the money lender who finds a man in straitened circumstances, loans him money at an exorbitant rate of interest, forecloses the mortgage at the critical hour and takes possession of the man's property.

2. To Make the Poor of the Land to Fail (v. 4). They were grasping after the houses and lands of the poor, and impoverished them in every way possible so as to root them out of the land. This they doubtless did by withholding from them their lawful wages, an example of which we find in James 5:4, and placing exorbitant taxes upon them, and cheating them in the courts. What a marvelous commentary this is upon the age in which

we live! Just as the judgment of God fell upon the wicked people in that day, so it will fall perhaps in the not distant future.

3. Begrudged the Loss of Holy Days (v. 5). They were restlessly impatient because of the restrictions of those days. Though outwardly conforming to the Sabbath they were seeking all the while to commercialize it. This is the way avaricious men are doing today; many go to church for the sake of respectability while impatiently waiting for the day to pass in order to pursue their business.

4. Dishonesty in Business Dealings (v. 5). (1) They made the ephah small. Their measures were less than the legal size. Men are doing the same today with short yardsticks, false bottoms to their measures, etc. (2) They made the shekel great. The shekel being the coin used to pay bills, the merchants put into circulation overweight shekels thus getting a higher price for their grain. The purchaser was thus cut on both sides. (3) Falsified their balances. Even the scales by which the gold and silver were weighed had been tampered with, making them guilty of cheating in three ways. If all business methods were tested by absolute standards today, what a spectacle our eyes would behold! Men professing godliness and employing such methods take power not only from their own lives but the churches to which they belong.

5. They Bought the Poor for Silver (v. 6). The poor were reduced to such poverty by the above means of cheating that they were obliged to sell themselves into slavery. They treated the poor thus for the smallest debt, "the needy for a pair of shoes."

6. They Sold the Refuse of the Wheat (v. 6). In time of famine they even sold to the people that part of the wheat which was intended for the cattle, so that human beings were obliged to live upon the food of cattle.

III. God's Judgment upon Them (Amos 8:7; cf. Isa. 5:9,10).

God says, "I will never forget." Not one act of greed and oppression will escape God's notice. He will punish such sinners.

1. Many Houses Shall Be Desolate. Though they obtained their houses by wicked means they shall be removed from the land, thus not being able to enjoy them.

2. The Land Unproductive (v. 10). While God sends His rain upon the just and the unjust, and causes His sun to shine over all, yet the time will come when fruitfulness must cease.

IV. A Picture of a Rich Man and a Beggar (Luke 16:19-25).

We are not told as to how these men came to be in their respective states. The rich man may have obtained his wealth by legitimate business methods, and the poor man may have come to his estate because of circumstances

New Students Enrolling Fast



Rev. J. H. Ralston, D. D.
Secretary of the Correspondence Department

Business in the Correspondence Department of The Moody Bible Institute is far from dull in this time of business depression. The general falling off in buying and other adverse conditions have, of course, had some effect. The long delayed advance in the prices of our courses, made necessary to bring them nearer to the cost basis, went into effect September 1, 1920. Then heavy advances in the advertising rates of some publications of large circulation made it necessary to discontinue using them, and others also had to be dropped at least temporarily because of failure to produce results.

Nevertheless, new enrolments for the months of October, November, December, 1920, and January 1921, numbered 1,164—384, or 24.8 per cent less than for the corresponding months a year ago, and 171 less than for the four immediately preceding months, June, July, August and September, 1920.

Due to the large volume of new enrolments in the past year, the figures for the number of students now under instruction show a gratifying increase. January 31, 1920, the active students totaled 5,550; on January 31, 1921, they numbered 7,325—an increase of 1,775, or 32 per cent!

We praise God for every one of the 1,164 new students, and for the large increase in the total number of active students, and ask all who read this advertisement to unite with us in prayer that the Holy Spirit shall give to thousands more a vision for enlarged and more efficient Christian service, through the splendid training awaiting them by enrolling for a Moody Bible Institute Correspondence Course.

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Are you tempted to think that you cannot afford the time or the money?

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The best of all remedies for doubt concerning the Bible is reverent and systematic study of the Bible.

To fill empty pews with devout worshippers, "fill up" on the Bible and lead the hearers into intelligent, comprehensive knowledge of its marvelous, life-giving, life-sustaining, life-glorifying contents.

To transform an unsatisfactory Christian experience, to change defeat to victory, to mount up where vision is enlarged, the footing sure, capacity for service gloriously increased and the sense of partnership with the Lord Jehovah a daily reality, "STUDY to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the Word of Truth."

No matter what your occupation, you can study the Bible by correspondence. One student who has taken several courses is doing all his studying on the street car going back and forth from his place of employment.

Another student says: "I am sure money can never buy the blessings which I have received from taking that course (Scofield). It is certainly a wonderful course. In a week or two I shall enroll in another course. I would like to go through them all."

Another says: "I wish to express my deep appreciation of the Synthetic Course. It has been the means of a marked change in my life. It is truly wonderful."

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over which he had no control. The rich man was not lost because he was rich, nor the poor man saved because he was poor. While they may not be blamed for their estate, their attitude toward God and their fellow men was determined by themselves.

1. Their Lives. (1) The rich man had much goods, operated in the highest society, and to the human eye was an object of envy. (2) The beggar not only was poor, but was helpless. He had no place in the social order. He had no one to feed him, nor any one to care for his sores, except as the dogs licked them. We should learn from this that possession of worldly goods is no test of a man's state in the sight of God.

2. Their Death. (1) The rich man. The time came when he could not enjoy his riches, but was taken by death. He seems to have had a great burial. (2) The beggar. There is nothing told as to what was done with his body when he died, no record that he was buried. Possibly the dogs who licked his sores fed upon him.

3. Their destiny. (1) The rich man lifted up his eyes in hell. The beggar was carried by the angels into Abraham's bosom. (2) What determined this destiny? The life beyond is vitally connected with the life here, it grows out of it. The rich man was interested in the things of this life, so selfish that even when the poor beggar was laid at his gate he gave him no attention. He not only lacked the kindness of seeking opportunity to do good, but refused the one opportunity that was thrust before him. (3) Their fixedness. Their destiny was determined by their actions while alive, and after death there was no possibility of a change. The rich man lifted up his eyes in hell. He not only realized what hell was, and the value of his own soul, but he came to that realization when it was too late. In addition to the suffering of hell he had the anguish of neglected opportunities. His memory was still active.

May 1

Bible Teachings About Education
Deuteronomy 6:4-9; Proverbs 3:13-18;
Luke 2:52

Golden Text:—"Wisdom is the principal thing; therefore get wisdom."—Proverbs 4:7.

The passages selected for this lesson have but slight bearing upon education in the popular sense of that term. They contain truth of great importance and should be faithfully taught. The true teacher will give an exposition of the Scriptures, and will pass by the temptation to read into the passages accommodated meanings.

I. The Excellency of Wisdom (Prov. 3:13-18).

Wisdom as here used means wise in word and act. Let no one confuse this wisdom with the so-called wisdom re-

sulting from an education in the arts, sciences, and philosophy, taught in the modern colleges and universities. The way to have this in its true sense is to get it from the Bible, God's revealed Word (Ps. 119:98-100). Wisdom personified means Christ, for example, Proverbs 8. All real wisdom leads to Christ who is made unto us wisdom, righteousness, and sanctification (1 Cor. 1:30). Wisdom is desirable because of

1. Its Inherent Qualities (vv.13-15). (1) "Better than the merchandise of silver and the gain of gold" (v. 14). Men set great value upon these, but they are corruptible and shall soon pass away. God's Word is eternal. (2) "More precious than rubies" (v. 15). Though among the most valuable of the precious stones, the ruby is of secondary value when compared with the wisdom of God. (3) Of immeasurable value (v. 15). The best things that the human heart can desire are not worthy to be compared to wisdom. Wisdom contributes to one's best interests in time and in eternity.

2. It Ministers to Our Earthly Welfare (vv. 16-18). (1) "Length of days is in her right hand" (v. 16). Godliness tends to lengthen life. If one's life is worth while, the longer he can live the better. (2) "In her left hand riches and honor" (v. 16). "Riches and honor" may not always be according to the world's standard. Many who are poor in this world's goods are exceedingly rich, and many who are despised by the world are highly esteemed by the Lord. (3) "Her ways are ways of pleasantness" (v. 17). The notion that the life of the Christian is hard, and that pleasure does

not enter into his experience is all wrong. The way of the transgressor is hard (Prov. 13:15). "Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come" (1 Tim. 4:8). (4) "All her paths are peace" (v. 17). "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt" (Isa. 57:20, 21). (5) "She is a tree of life to them that lay hold upon her" (v. 18). Those who eat of the tree of life, Christ, have eternal life (Gen. 3:22). Those who have Christ's words abiding in themselves have life (John 6:63). (6) "Happy is everyone that retaineth her" (v. 18). The only true happiness that can be had is in laying hold on wisdom in God's Word.

II. Israel's Responsibility with Reference to the Statutes of the Lord (Deut. 6:4-9).

1. Central Truths to be Taught (vv. 4, 5). (1) Unity of God. "The Lord our God is one Lord." This was a testimony against the polytheism existing among the Gentiles of that day. He is God alone, therefore to worship another is sin. The word translated "God" is plural in form, giving room for the doctrine of the Trinity, Father, Son, and Holy Spirit. The great need of the world is a recognition of the fundamental doctrine of the unity and Trinity of the Godhead. There can be no established order until God is given His rightful place; neither can there be any moral health. (2) Man's supreme obligation (v. 5). God should be loved with all the heart, soul, and might, because He is God alone and supreme.

TEACHERS, TAKE WARNING

Post-Millennialism in the Sunday School

How the Titles of the Sunday School Lessons for the Second Quarter of 1921 Endorse the Post-Millennial Interpretation of Scripture.

BY the titles placed on four of the Sunday School Lessons for the Second Quarter of 1921 the International Sunday School Lesson Committee has virtually endorsed the Post-Millennial doctrine of our Lord's Second Coming. It thereby encourages the Sunday School scholar to hope for a saved world before Jesus comes, and tends to line up the Sunday School forces of the world with the Christless world-reconstruction movements now so popular. The implication of these titles is that neighborhoods, nations and the world are to be made Christian by the preaching of the Gospel in this present age; whereas the Bible teaches that the work of God in this dispensation is to take out of the nations a people for His name (Acts 15:14) which is to be done by the preaching of the Gospel; and that the remainder of the world will go as it did in the days of Noah and Lot (Luke 17:26-30). By placing such titles over Scripture selections that evidently have a very different meaning than the titles suggest, the Sunday School, the greatest institution for Bible study in the world, is in danger of becoming the most wholesale perverter of Scripture. Bible teachers everywhere need to be guarded against the perversions suggested by these titles. We are doing our best to help by publishing

A Quarterly in Which These Titles are Changed

"Bible Studies in the International Sunday School Lessons"

The Lesson Committee Titles

May 29—**Making the Neighborhood Christian**.....**Christian Neighborliness**
June 5—**Making the Nation Christian**.....**The Christian's Relation to Government**
June 12—**Making the World Christian**.....**The Bible Program of Progress**
June 19—**Making the Social Order Christian**.....**Gospel and Kingdom Blessings.**

Read the text of these lessons and note the significance of the changes. Then send us a postal card request for a sample of our quarterly and be prepared on these important lessons. Prices in quantities of 10 or more, 5c a copy.

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The Titles We Have Substituted

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Moody Bible Institute Monthly

This being the first and the great commandment, we know what is man's supreme duty. The one who is truly wise will make God first in everything in his life, business, pleasure, in education, and other things.

2. How These Truths are to be Kept Alive (vv. 6-9). The place for God's Word is in the heart. In order that it may be in the heart (1) "teach it diligently to thy children" (v. 7). The most important part of a child's education is that given in the home in the Word of God. How sadly this is neglected today! (2) Talk of them in the home (v. 7). This is the right kind of home life. How blessed is that home where God's Word is the topic of conversation. (3) Talk of them when walking with our children and friends (v. 7). (4) Talk of them when retiring for the night (v. 7). The last thing upon which the mind should rest before going to sleep should be God and His truth. (5) Talk of them when rising in the morning (v. 7). How fitting that God should speak to us the first thing when we awake! (6) Bind them upon thine hand (v. 8). This was literally

done by the Jews even to the wearing of them in little boxes between their eyes. (7) Write them upon the posts of the houses and on the gates (v. 9). Such a remembrance of God's words would create a spiritual atmosphere most desirable.

III. The Growth of Jesus (Luke 2:52).

It should be borne in mind that Christ's growth was not the result of education, but the normal unfolding of His human nature. His growth was harmonious.

1. Bodily Stature. What wonderful condescension that God should take our nature and thus pass through the stages of physical development common to man!

2. Increased in Wisdom. His mental equipment, as far as His humanity was concerned, enlarged as any normal human being.

3. In Favor with God and Man. His innate perfection and beauty more and more expressed itself as His human nature expanded. This unfolding of moral worth attracted the attention of men.

in worship and conduct; to guide its pupils into fields of Christian service, and to aid its pupils in the formation of strong Christian characters.

Since the school is simply the church functioning in teaching, its head officer—the pastor, and its executive officer—the superintendent, are both selected by the church meeting. And since the church must keep its hand on the school's management and its instruction, one or more members of the church with educational vision should compose, with pastor and superintendent, the church's board of education to discover and appoint all officers and teachers and also outline the courses of lessons to be taught.

To extend the benefits of the school to the entire community, the cradle roll has been brought into existence to enroll the children up to three years of age, and the home department to enroll those older, who, for various reasons, are among the "shut ins" or the "shut outs."

The church's board of education, who select the officers and teachers to assist the pastor and superintendent, should make appointments according to the following principles:

They should have a clear conception of the qualifications needed to fill the positions; begin to find them by elimina-

Sunday-school News, Methods, Appliances and Questions

By Hugh Cork

A PARTING WORD

By Hugh Cork

For years I thought I knew the Moody Bible Institute, but not until I came to sit in its Faculty and Council meetings did I realize what it actually is. I have found, contrary to report, it has no "fads," it rides no "hobbies," it carries no "sting," and seeks to avoid rather than stir up "trouble." Its one textbook being the Bible in which there are no fads, it finds none to teach. Believing every word of its text-book, which is not a *Shorter Bible*, it takes the full time of the course to teach it all and therefore has no time to "ride hobbies." In its atmosphere of prayer, faith and love a sting is not possible. While it has a positive testimony, it bears it in love and love being always kind, never stirs up trouble.

Because of all this, it is with considerable feeling I come to a fork in the road where the Spirit points along a path for me to follow which will separate me from the close touch of these delightful associations. But ever trying to be a good soldier of Jesus Christ, His orders must be obeyed, and so I am breaking camp, packing my knapsack to go and join another division to fight the Lord's battles, but, thank God, under the same great Commander.

On April 1 I begin work as the Religious Director of the Bethany Temple Presbyterian Church of Philadelphia, Pa. Fifteen years ago the 4th of March, I helped to organize and was the first

superintendent of this Sunday-school, with sixty pupils. During these years over twenty-four hundred pupils have joined this school and nearly as many people have united with the church. A beautiful church building was erected in 1910, and they have just dedicated a \$140,000.00 addition for the Sunday-school.

It is my ambition with the Spirit's guidance to help demonstrate that a religious educational program can be, and when rightly organized, is an evangelistically spiritual program. To this end I ask your prayers, and I hope at some future date to give some of my experiences in the columns of the MONTHLY.

THE CHURCH ORGANIZED AS A SUNDAY-SCHOOL

After all, the Sunday-school is neither more nor less than the church organized to carry out its ministry of teaching. Since its pulpit ministrations and its prayer and young people's meetings, cannot do the necessary teaching of the whole Word of God, and the homes often neglect such teaching, the church is compelled to institute this extra service and so has organized itself into a teaching service commonly called the Sunday-school but more properly termed the "church school."

The task of the church as a school is to guide the growth of its pupils in religious knowledge; to bring its pupils to Christian decision; to train its pupils

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tion; pray for guidance to the right ones; personal interviews with those most likely to fit; must not minimize the work to be done; give time to decide, and if they accept take them as God's answer to prayer.

Some of the best methods of training the staff are: A public installation into office; a weekly (not weakly) worker's meeting; worker's library and papers; interschool visitation; a local church Institute; conferences and conventions and a training class through the week on Sunday, or both.

If there is not a specially equipped building for the school, then the church auditorium should, by screens and curtains be adapted and the expense borne by the church treasury.

The records of the school should not only include a class book and school summary but an entrance card, an absent visiting card, a blackboard chart for posting the totals before the school each Sunday, and a loose-leaf permanent historical record of each member of the school.

The lesson courses should be first of all true to God's Word, true to the denomination's plans of work; suited to the pupil's development and balanced with evangelism, missions, character building and social training.

Worship being an act of spirit in which we bow before God in adoring contemplation of Himself, should be taught especially in the opening service. In this way we can develop a direct sense of God's presence in our lives. We can exercise this God-given ability and enlarge its capacity and also develop a purer spiritual attitude, and atmosphere in the soul.

The school, if rightly organized, provides expressional activity for training in conduct, so as to complete the learning process and convert truth into character. Money contributions produce more in givers than gifts. Church activities produce more in workers than work. Social activities reflect more of Christ than service. Missions beget more in spirit than accomplishments.

The shortest and most thorough method of giving a real missionary vision is for the church to put its school expenses in the regular church budget

and give its Sunday-school offerings intelligently to missions, home and foreign. When it is decided to what missions the offerings are to go, the missionary committee should clearly and forcefully present the opportunities and the needs of each mission before the offering is taken, reporting its progress since the last offering was given.

The Sunday-school session should never be less than one hour, nor more than one hour and a half. To have the session most interesting, the following suggestions will be kept in mind: Opened and closed on time; room supplied with plenty of fresh air; a proper temperature; song books, Bibles, chairs, etc., in place; officers and teachers in their places before time; welcoming committee there to receive strangers; a cheerful yet reverential spirit very evident.

For a one hour's session, about twenty minutes should be used in an opening worship service, thirty-five minutes for the lesson period and five minutes for closing with a secretary's report, song and prayer, but no review.

The school session is the "School of Theory" while the seven days between Sundays is the "School of Practice." Each teacher should so plan the teaching of the lesson's truths as to indicate in what concrete ways they can be practiced the coming week, and reported as to how they were practiced the following Sunday, so that by expression, impression will be made permanent.

BIG DIVIDENDS FROM A COUNTRY SUNDAY-SCHOOL IN JAPAN

The Rev. K. Mito of Mikage, Japan, in his paper on "The Rural Life and the Sunday-school of Japan" prepared for the World's Sunday-school Convention, gave the following facts from his early experience. He stated: "When I was the pastor of a church years ago I started a little Sunday-school in a village near by. The children met in a barn, and on Christmas Day, when we were having a special service, we heard a cow lowing in the stable a few yards from the place. I felt as if we were celebrating the first Christmas in the old village of Bethlehem. I never dreamed that anything great would come out of that work, but the fact is we have had a treasurer of the church, the president of a Christian Endeavor Society, one Methodist minister and one faithful pastor's wife, as the result of that almost insignificant work. These experiences afford us great stimulus and encouragement. I believe in country evangelism." Since the Tokyo Convention many new Sunday-schools have been organized and the attendance at nearly all the schools has been greatly increased.

SUNDAY-SCHOOLS IN SYRIA AND PALESTINE

Famine relief is being sent to the Near East. Aid along other lines is also required. Rev. George H. Scherer of

Beirut, recently made a survey of the Sunday-school work in Syria and Palestine, and reported to the United Missionary Conference at Beirut that no single mission has been able to resume pre-war functions in a normal way, and several have as yet not been able to open a single Sunday-school. The World's Sunday School Association has been invited to aid in meeting the needs at this critical time, and Mr. Scherer is rendering very valuable cooperation. Help is being received from Rev. Stephen Trowbridge, of Cairo, who is Sunday-school secretary for Moslem lands. Arabic Sunday-school literature, prepared in Cairo, has been sent to Mr. Scherer, and also numerous books in English which form the basis for a teacher's library. *Tarbell's Teacher's Guide* has been translated into Arabic. A special grant of money to be used for literature has been made by the World's Sunday School Association.

There are certain very bright spots that are most encouraging. There is, for instance, the Beirut Sunday-school, with a young layman as superintendent, with graded classes, teachers' meeting, and social evenings. Then there is the little school in the desert east of Damascus, at Nohk, which was continued during the entire period of the war by two blind teachers without missing a Sunday. From Batrum, in the bigoted Maronite district, a missionary writes: "We are rather proud of our Sunday-school because it has been built up entirely without the aid of a day school, or a Protestant community. We have an actual enrolment of 110. We have used no special means to get the children in, only giving out cards each Sunday. The success has been far greater than I had expected."

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E. J. Pace

A VALUABLE BOOK ON MISSIONS FREE FOR THE ASKING

Readers who are interested in the doctrinal beliefs and methods of administration of the non-denominational foreign mission boards, sometimes known as the "Faith" missionary societies, will find a large amount of valuable information boiled down to a very small compass in a little booklet issued by the Missionary Helpers Union, compiled by Olive W. Van Osdel, of Grand Rapids, Mich.; Donald D. Munro, of New York City; Wm. L. Pettingill, of Philadelphia; R. E. Neighbour, of Elyria, O., and Fred W. Farr, of Los Angeles.

The booklet can be had by applying to Rev. O. G. Nichols, assistant pastor of the First Baptist Church of Elyria, O.

VIOLENT EARTHQUAKE IN CHINA

A communication from Mr. D. E. Hoste, field director of the China Inland Mission, brings news of the violent earthquake of December 16. From his letter we quote as follows:

"We were startled and distressed recently by the news of a widespread and, in many places, violent earthquake in Kansu and Shensi, which has occasioned great loss of life and destruction of property. At Tsinchow, in the south-east of Kansu, 40 per cent of the houses were completely destroyed, 80 per cent of the remainder being more or less seriously injured, some thousands of people being killed. Through God's mercy, our own missionaries were not injured, but the mission premises were seriously damaged. We hear that in some places large fissures in the earth opened, from which black water spouted out. In other parts, hills came sliding down, crushing whole villages. We fear that thousands of lives must have been lost, with a corresponding destruction of houses and other property.

You can understand what terrible misery will ensue during the coming months of bitter winter weather in those northern regions. Truly God's judgments are abroad in this sinful and unhappy country, and there is need for special and definite waiting upon Him that those concerned may be helped in ministering relief and that spiritual blessing may be brought out of it all. A few days ago we received a telegram from Lanchow, saying that the workers there were all safe and well, and that so far as was known the same was true of those in our other stations. Communication with that city having been cut off since the earthquake, we had been feeling anxious on behalf of the missionaries, so that it was a corresponding relief to receive this news."

APRIL, 1921

A CHRISTIAN TESTIMONY TO JEWS

There is a notion prevailing among Christians that the Jews are difficult to reach with the gospel, that so persistent and deep-seated is their antipathy to Jesus Christ that efforts in their behalf are futile. The following facts, however, would seem to dispose of that notion, and to indicate that God's purposes of grace for Israel are beginning to be manifest in a most striking manner. Simultaneous with the recovery of the Holy Land from the grip of Moslem authority and the promise of Jewish restoration, there are to be noted evidences of a moving of the Spirit of God among the millions of Jewry over the earth. Never, since Pentecost, has there been such access to Jewish hearts with the message of the gospel, nor such response.

It is not generally known that during the nineteenth century 72,740 Jews were baptized into membership in Protestant churches. For the same period there were more than 204,000 baptized, including those in the Greek and Roman churches.

It is estimated that each Lord's Day the gospel is preached in more than 600 pulpits in Great Britain and Europe by Hebrew Christians. Jewish papers bemoaned the fact in 1916 that there were 70,000, whom they chose to call "apostate Jews" in Russia alone. In the case of many, no doubt, the motives which led to baptism in the Christian church were ulterior; but, on the other hand, hundreds, if not thousands, of these Jews have been led to a personal knowledge of Christ as Saviour through the reading of the New Testament. Not a great while ago these Russian Hebrew Christians appealed to their brethren to allow them to remain in fellowship with the synagogue, but yet as believers in Jesus, the Messiah. Their earnest request was received with utmost contempt and emphatic refusal by all Jewish authorities, and these scattered, shepherdless sheep formed nuclei of Christian churches in many parts of Russia.

It is estimated there are fifteen million Jews in the world, two thirds of whom live within the confines of southwestern Russia, in Ukraina and Poland. Unspeakably awful have been their sufferings in the fires of bitter persecution. Their only conception of Christianity has been gained from the bitterly hostile priestcraft of the Russian church, and there is a feeling abroad that the preaching of the gospel with the Holy Ghost sent down from Heaven in love and sympathetic understanding will be peculiarly blessed in this day of Israel's reviving hopes.

God has laid it upon the hearts of a few Christians to send the gospel to the ten million Jews of eastern and central Europe and to do this there has been formed the "Christian Testimony to Jews." God's man for crystallizing this testimony is Rev. Henry L. Hellyer, for seven years a missionary of the Presbyterian Church working among the Jews, himself a Russian Hebrew Christian, and at present the President of the Hebrew Christian Alliance of America. Born in Russia in 1880, educated in the strictest manner of the orthodox Jews, his boyhood was a long period of struggle and hardship, including extensive travel in southern and central Europe and a year's sojourn in London. In a little book issued by the Presbyterian Board of Home Missions, entitled *From the Rabbis to Christ* there is narrated the story of Mr. Hellyer's struggles and conversion, which is probably unsurpassed in the literature of Jewish conversions in its thrilling and significant interest. He found Jesus as the Messiah and his own Saviour in Glasgow in 1900, and a year later came to America training for Christian service in the Toronto Bible College, Westminster College in Missouri, graduating from Princeton Theological Seminary and taking his M. A. degree in Princeton University. After seven years of Jewish work under the Presbyterian Home Mission Board, Mr. Hellyer has felt called to God to bear a testimony to the millions of Jews in Russia. To devote his whole time to this work, Mr. Hellyer has severed his connections with the Presbyterian Board of Home Missions, and has organized a mission council of whom Mr. Edward A. Steele, 1600 Arch St., Philadelphia, Pa., is the treasurer.

Two particularly well qualified Hebrew Christian evangelists, Abram B. Pritsky and Moses H. Gitlin, the latter a graduate of the Moody Bible Institute (class of December, 1920), are ready to sail for Ukraina in the spring of 1921, if the means are available.

One of these evangelists is to go to his native town of Kieff, if the Lord so guide, where an apostolic Christian work was started during the terrible days of the war. Mr. Gitlin was probably the first Hebrew convert in the city of Kieff years ago, at which time there were but twenty-six Protestant Christians in the city. Within two years, in great measure as a result of this miracle of a Jew turning to Christ, over 400 Gentiles were saved and several other Jews.

We most heartily endorse the "Christian Testimony to the Jews" and Mr. Gitlin in particular, and pray that God will raise up many friends, who by prayer and gifts will speed this testimony to the Jews.

"Ye (Gentiles) have obtained mercy through their (Jews) unbelief; even so have these also now not believed that through your mercy, they (the Jews) may also obtain mercy" (Rom. 11:30, 31).

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NEWS ITEMS FROM HERE AND THERE

In the form of morphine, opium was smuggled into China last year to the amount of twenty-eight tons, making a profit of thirty million dollars on the same.

A missionary in Hunan province writes that unless something is done soon, the whole anti-opium battle will have to be fought again, for many farmers in Hunan have been forced to plant the poppy seed and opium can be bought in every market town.

There is a revival of Buddhism in China as well as Japan. In a year one thousand Buddhist monks have been ordained in one monastery in Kansu, and there are more than a million monks and nuns in all China. In Yangtze valley temples are being built and repaired, literature is being circulated and many students are becoming Buddhists.

"Missionaries in Mexico report unusually large congregations at Protestant services, many inquirers into evangelical truth, and expectations of a large enrolment in mission schools. The outlook is brighter than at any time in the past fifteen years."—*The Missionary Review of the World*.

"It is estimated that more than 100,000 Mexicans have flocked into Texas within the past six months, and almost an equal number into New Mexico, Arizona and California, attracted by the lure of rapid money making. They are reported to be crossing the border at unguarded spots, so as to avoid the literacy test and the \$8 poll tax. Once on our soil it is exceedingly difficult to expel them. Their labor has been helpful to farmers, but they present a problem everywhere they go. Home mission organizations are directing their attention to a solution of it, realizing that Christianity is their only hope."—*Missionary Review of the World*.

One of the greatest problems before the leaders of government and education in South America is the problem of the native inhabitants—the Indians. The aboriginal races in the four republics of Bolivia, Ecuador, Colombia, and Peru constitute about 52 per cent of their population, aggregating nearly 7,500,000 full-blooded Indians. Though they have lived side by side with Europeans for four centuries, the vast majority of them can neither read nor write, and they know no Christianity but a few empty forms. "The most needy and uncared for" is Dr. Robert E. Speer's characterization of them.

The foreign missionaries of the Presbyterian Church now number 1,428 with 6,856 native workers. There are 4,534 congregations with 178,229 communicants, and 417,529 adherents have been gathered. In the 2,034 schools, colleges

and universities 78,733 young men and women have been trained for Christian life and service. Nine printing presses issued last year 100,669,579 pages of Christian literature and the Word of God; and 175 hospitals and dispensaries have treated 693,498 patients and set before them by word and by life the message of the gospel.

It has been necessary to increase salaries in view of the cost of living, which in fields like Japan has increased over 300 per cent. The high price of silver has resulted in continued unfavorable exchange. The American dollar, which before the war would buy more than two of the Mexican dollars in circulation in China, will now buy less than one. A toman in Persia likewise has doubled in value, and the rupee in India increased from 30 cents to 48. The cost of travel has advanced 50 per cent, or in some cases even 300 per cent.

BEING A MISSIONARY

Out where the loneliness presses around me,
 Looking on sights that are sordid and drear,
 Strangely abiding—yet surely God called me,
 Why do I wonder if Jesus is here?

Strangeness of living—strangeness of people,
 Have I not come with the gospel of cheer?
 Why is my heart then depressed with its burden?
 Isn't my Comrade—my Jesus, out here?

God! Teach me quick to do without friendships,
 How to let go of those things that were dear,
 How to be rid of this self that is binding me,
 Surely my Master, my Jesus, is here.

He, who was God, took the form of a servant,
 Humbled Himself unto death without fear;
 Lonely, forsaken, despised and rejected,
 My blessed Saviour, my Jesus, came here!

Father forgive me my failure in serving,
 Heartache, depression, regrets, disappear,
 Born of the Cross, a new courage in-fills me;
 Jesus, my victory, my life, is here!

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FOUR P'S FOR PECULIAR PEOPLE

1. Pardon—The ground of it, 1 Cor. 15:3; see also Eph. 1:7; Acts 13:38; Heb. 10:17.
2. Peace—Peace follows pardon, Rom. 4:25; 5:1; it is made Col. 1:20; comes by believing, Rom. 15:13.
3. Position—Key words, "In Christ," see Ephesians and Colossians.
4. Prospect—2 Cor. 4:18; John 14:2, 3; 1 John 3:1-3.

—Episcopal Recorder.

PROVIDENCE

"And we know that all things work together for good to them that love God, to them who are called according to his purpose."—Romans 8:28.

- I. A Fact.
 1. Things work.
 2. All things work.
 3. All things work together.
- II. A Principle. "Love to God."
- III. A Result. "Good." The divine purpose.

—E. D. Cornish.

SPIRITUAL BLESSINGS

The greatest of all *Invitations*—Isa. 45:22; Isa. 1:18; Matt. 11:28.

The greatest of all *Blessings*—Ps. 32:1, 2.

The greatest of all *Relationships*—1 John, 3:1; 2 Cor. 6:18.

The greatest of all the *Spiritual Songs*.—Rev. 1:5, 6; Rev. 15:3.

"Unto Him, that loved us
And washed us from sin.
Unto Him be the glory,
For ever, amen.

—H. C. F., in *Life of Faith*.

THE UNEXPECTED JESUS

Luke 24:13-35

I. Jesus Joins the Disciples When They Are Sad. v. 17.

1. They were sad because they lost a friend, v. 20.
2. They were sad because their expectations failed, v. 21.
3. They were sad because of unbelief—they did not believe Jesus who assured them that they should see Him again.

II. Jesus Comforts Them In Their Distress.

1. The medium of comfort is God's Word, v. 27.
2. The medium of comfort is Christ's presence, v. 29.

III. Jesus Helps Them In Their Need.

1. Jesus helps unostentatiously, v. 31.
2. Jesus helps effectually, v. 32.

The grand result of it all—holy boldness was imparted.

—J. Allan Spidell.

ONLY REMEDY FOR TROUBLE

"Believe"

1. Troubles of Sin.
Believe in the Lord Jesus. John 14:1.
2. Troubles of Providence.
Believe in God. Job 13:15.
3. Troubles of Life.
Believe in the Promises of God. John 14:1, 2.
4. Troubles of Temptation.
Believe in the written Word. Matt. 4:4, 7, 10.
—Albert C. Hakim.

PORTRAIT OF A GOOD MAN

"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 34:7.

- I. A Good Man is Divinely Affected.
"They that fear him."
 - II. A Good Man is Divinely Guarded.
"The angel of the Lord encampeth round about them."
1. Individually.
 2. Completely—spirit, soul, body.
 3. Eternally—through time, in death, forever.

- III. A Good Man is Divinely Delivered.
1. From physical evils.
 2. From intellectual evils.
 3. From social evils.
 4. From spiritual evils.

Query: Are we divinely affected?

—T. W. Mayes.

DAVID AND MEPHIBOSHETH

1. Mephibosheth had wrong thoughts of the rightful king, 2 Sam. 4:4.
See Adam hiding behind the trees of the garden (Gen. 3).
The unfaithful servant (Matt. 25:44).

2. Mephibosheth was sought and saved by a gracious king, 2 Sam. 9:1-5.
See God seeking Adam (Gen. 3).
The Shepherd seeking the lost sheep (Luke 15).

3. Mephibosheth dwelt with a powerful king, 2 Sam. 9:13.
Result: He had peace with the king; privileged to feast with the king, and was satisfied by the king.

4. Mephibosheth suffered with a rejected king, 2 Sam. 16:1-4.
Cf. Phil. 1:28; Matt. 5:10, 12; Rom. 8:17.

5. Mephibosheth was faithful to an absent king, 2 Sam. 19:24.
Cf. Luke 19:13; Rev. 2:10; 2 Tim. 4:7.

6. Mephibosheth welcomed a returning king, 2 Sam. 19:24-30.
Cf. Luke 12:37; 1 John 2:28.

7. Mephibosheth secured by a faithful king, 2 Sam. 21:7.
Cf. John 10:28; Jude 1:24; 1 John 4:17; Heb. 13:20. —G. H.

THE SIFTING OF A MAN

Luke 22:31-32

1. Jesus' recognition of the personality of Satan.
2. Jesus' knowledge of Satan's purposes—"hath desired to have thee."
3. Jesus' explanation of God's use of Satan—"sift as wheat"—separate grain from chaff.
4. Jesus' word of encouragement to the tried and tempted—"I have prayed for thee."
5. Jesus' revelation of the sifting as a training for service—"When thou art converted, strengthen thy brethren."

—J. J. Ehrstein.

THE BLESSED DEAD

Revelation 14:13

I. "Blessed are the dead which die in the Lord from henceforth:"

1. The blessing of being in the King's presence (Phil. 1:23).
2. The blessing of beholding the King's glory (John 17:24).
3. The blessing associated with the first resurrection (Rev. 20:6).

II. "That they may rest from their labors:"

1. Their labor of love, ministering to the saints (Heb. 6:10).
2. Their labor of intercession, supplicating for saints (Eph. 6:18).
3. Their labor in the word, saving of souls (Phil 2:16).

III. "And their works do follow them."

1. They are a testimony to God's approval (Matt. 26:13).
2. They are a testimony to their fidelity (1 Thess. 1:8).
3. They are a testimony to effective service (Heb. 11:4).

—D. van Dyke.

SOME HOMES WHERE JESUS FOUND ENTRANCE

1. The home of Simon, the Pharisee. Luke 7:36-50. He was received here as a stranger-guest; He would have entered as a great Forgiver.

2. The home of Zacchaeus. Luke 19:5-9. He entered here a great Saviour.

3. The home of Peter. Mark 1:30, 31. He entered here as a great Physician.

4. The home of Jairus. Luke 8:49-56. He entered here as a great Comforter.

5. The home in Cana of Galilee. John 2:1-11. He entered here as a great Provider.

6. The home where the Lord's Supper was inaugurated. Luke 22:7-12. He entered here as a great Master.

7. The home of Martha and Mary. Luke 10:38-42. He entered here as a great Friend.

8. The home of the two disciples at Emmaus. Luke 24:29-32. He entered here as a great Revealer.

9. The home of a certain disciple after the resurrection. John 20:26-29. He entered here as a great Confirmer of faith.—C. P. Meeker, in *Alliance Weekly*

SOLDIERS OF CHRIST

"A good soldier of Jesus Christ." 2 Tim. 2:3.

I. The Position to be Occupied.

Strengthened in the Lord and in the power of His might. Eph. 6:10.

A victorious position—gained by Christ; occupied by faith. Eph. 1:18-22; Ps. 18:39,40; Josh. 10:24,25.

II. The Armor to be Appropriated.

The whole armor of God. Eph. 6:11, 14, 17.

Put ye on the Lord Jesus Christ. Rom. 13:14.

III. The Foe to be Encountered.

Your adversary the Devil. 1 Pet. 5:8, 9.

Withstand the Devil, and he will flee from you. James 4:7. Spiritual wickedness in the heavens. Eph. 6:12.

IV. The Result to be Expected.

1. Able to stand against the wiles of the Devil. Eph. 6:11.
2. Able to withstand in the evil day. Eph. 6:13.
3. Able to quench all the fiery darts of the wicked. Eph. 6:16.

—Evan H. Hopkins.

A CHILD'S PRAYER

We thank Thee, Lord, for daily bread;
And all the blessings on us shed;
We pray Thee, fill us with thy love,
And guide us to our home above.

SELF OUT OF SIGHT

One day a friend of mine, in passing down a Glasgow street, saw a crowd at a shop door, and had the curiosity to look in. There he saw an auctioneer holding up a grand picture so that all could see it. When he got it in position, he remained behind it and said to the crowd, "Now look at this part of the picture, . . . and now at this other part," and so on, describing each detail of it. "Now," said my friend, "the whole time I was there I never saw the speaker, but only the picture he was showing." That is the way to work for Christ. He must increase, but we must be out of sight.—Andrew A. Bonar.

THE MORNING WATCH

I ought to pray before seeing anyone. Often when I sleep long, or meet with others early, it is eleven or twelve o'clock before I begin secret prayer. This is a wretched system. It is unscriptural. Christ arose before day and went into a solitary place. David says, "Early will I seek thee." "Thou shalt early hear my voice." Family prayer loses much of its power and sweetness; and I can do no good to those who come to seek from me. The conscience feels guilty, the soul unfed, the lamp not trimmed. Then when in earnest prayer the soul is often out of tune. I feel it is far better to begin with God—to see His face first, to get my soul near Him before it is near another.—Robert Murray McCheyne.

HOW TO PREACH

It was said of Philip Henry that he did not shoot the arrow of the Word over the heads of his audience in affected rhetoric, nor under their feet by homely expressions, but to their hearts in close and lively application. Such should be our aim in dealing with any part of God's Word; we must apply it to each individual in the audience. Each bearer must be as one who stands on the seashore on a moonlight night. The waves of scriptural teaching must break at his feet, and the path of light over the waters must come to where he stands. We must preach to the people as well as before them. It has been well said that a good sermon should resemble a good portrait, in looking directly at each in the room and saying, I have a message for thee. It is not enough to expatiate lucidly, or eloquently on a passage of Scripture; we must show each person that it has a message for *him*, that it belongs to *him*, that *he* must heed it and obey.—F. B. Meyer.

I have no time to waste upon the man here and there who does not believe the Bible, while there are thousands of people all around who do and who are anxious to hear and receive it. There are some people that never will believe the Bible; but the great masses of men and women do. Let us go after those that do believe it, and build them up, while we do for the rest the best we can.—Len G. Broughton.

ARE YOU HELPING?

When the Jews were in peril in the days of Esther, we are plainly told

"THEY THAT DID THE KING'S BUSINESS HELPED THE JEWS."

Again the Jews are in great peril. Their enemies are rising against them in many lands. Thousands are being slaughtered, multitudes are being ruined. Eastern Europe seems determined to crush out the Jews. And in Western lands a bitter anti-Semitism plans to rouse the masses against them.

YET THEY FACE A FAR GREATER DANGER

They are in peril of eternal ruin. They are lost souls. Unless we give them the gospel, they will pass on into eternal darkness.

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Given in deed and word;
What if the type is crooked?
What if the print is blurred?

What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things his lips would spurn?
How can we hope to help him
And hasten his return?
—Annie Johnson Flint.

Temptation is the tempter looking through the keyhole into the room where you are living; sin is your drawing back the bolt and making it possible for him to enter.—J. Wilbur Chapman.

CONVICTION OF SIN

A man is not converted without first having conviction of sin. When that conviction of sin comes, and his eyes are opened, he learns to be afraid of his sin and to flee from it to Christ. But a man needs a second conviction of sin; a believer must be convicted of his peculiar sin. The sin of an unconverted man, for instance, is not ordinarily conviction of corruption of his nature; he thinks principally about external sins: "I have taken God's name in vain, been a liar, and I am on the way to hell." He is then convicted for conversion.

But the believer is in quite a different condition. His sins are far more blamable, for he has had the light and the love and the Spirit of God given to him. He has striven to conquer his sins, and has grown to see that his nature is utterly corrupt, that the carnal mind, the flesh within him, was making his whole state utterly wretched.

When a believer is thus convicted by the Holy Spirit it is specially his life of unbelief that condemns him; he sees that, because of the great guilt connected with this, he has been kept from receiving the full gift of God's Holy Spirit; he is brought down in shame and confusion of face, and he begins to cry, "Woe is me, for I am undone." I have heard of God by the hearing of the ear; I have known a

great deal of him, and preached about him, and Job, the righteous man whom God had trusted, sees in himself the deep sin of self and its righteousness that he had never seen before.—Andrew Murray.

FAITH—THE FIRST STEP

"He went out not knowing whither he went."—Heb. 11:6-10.

Abraham began his journey without any knowledge of his ultimate destination. He obeyed a noble impulse without any discernment of its consequences. He took "one step," and he did not "ask to see the distant scene." And that is faith, to do God's will here and now, quietly leaving the results to Him. Faith is not concerned with the entire chain; its devoted attention is fixed upon the immediate link. Faith is not knowledge of a moral process; it is fidelity in a moral act. Faith leaves something to the Lord; it obeys His immediate commandment and leaves to Him direction and destiny.—John Henry Jowett.

What a dignity comes into life, if we conceive the whole of it as being the working out of a plan which God has had for us, long before He made us! There are no common things when we see the whole is a plan of God. And how strange it is, how sublime, how divine, the power that comes into a life living a plan of God!—Robert E. Speer.

The Jew at Your Door!

FOR centuries the Jew has been scorned, ignored and even cruelly treated by the Christian nations of the world. Now they are at *your* door. Will you follow the unchristian way of the old ages in dealing with them? Will you not obey the command of our Saviour, "Go ye into the world and preach to all nations?" Help us *now* to bring Christianity to these millions of Jews in our country. Help us now to make America truly a Christian nation.

The Rt. Rev. Arthur S. Lloyd, D. D., says: "Never in the history of Christianity has the hour for reaching the Jews been so propitious as now. Barriers which at one time seemed insurmountable are now dissolving. A willingness to read Christian literature, to heed Christian appeals, is manifest."

"Whereas, forty years ago or less, the name of our Lord mentioned in a Jewish synagogue would have kindled a flame of antagonism, Jewish writers are now pleading that Jesus is their greatest prophet. Shall we leave them to their admiration of Jesus and His life, failing to bring them to the Cross for their redemption? Have we a response to the apostolic ideal, 'To Jews first and also to the Gentile,' or is the modern verdict, 'The Gentile first and only' to be cherished?"

"There is one field of endeavor which is uniform. The Jews are great readers. Logicians, analysts and keen penetrators, they do not refuse a rational argument. In the quiet of the home, in the shop or mart, on train or trolley, they will read and think. Grasping this favorable characteristic, the Hebrew-Christian Publication Society, in its seventh year now, is seeking to put before the Jewish reading public such literature as is adapted to the Judaic mind. The preparation of this kind of literature demands a peculiar personality and preparation. In Mr. B. A. M. Schapiro, a devoted Christian of thirty years standing, the Society, located at 83 Bible House, New York City, has a most competent and consecrated managing director. Mr. Schapiro's writings are in English, Yiddish and Hebrew."

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- 3—Jesus and His Kinsmen
- 4—Saul, the Pharisee, and Paul, the Christian
- 5—The Mission of Israel

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The Evangelistic Field

S. A. Woodruff

Suggestions to Our Correspondents

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 2d of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

R. O. Wine and party held a campaign at Terre Haute, Ind., in January.

E. R. Hermiston conducted a meeting at Waterford, Calif., in January.

C. B. Clark reported great meetings at Metropolis, Ill., in January.

S. E. Lewis reported the best campaign of the season at Waynesburg, Pa., with houses packed to overflowing.

H. D. Kennedy writes from Charlevoix, Mich., under date of February 12: "I am in the midst of a fine work here."

C. L. Dorris held a two weeks meeting at Woodbine, Kan., in February, with good results.

J. O. Duffey reports a very successful meeting in the United Evangelical Church of Dawson, Neb.

Rev. Robert L. Layfield held a two weeks meeting in the First Baptist Church, Harvey, Ill., which proved to be a glorious uplift to the members.

P. H. McCarthy, superintendent of the Morning Star Mission, Joliet, sent an interesting report showing that God's blessing is resting on the work there.

E. J. Bulgin writes under date of February 2: "Just closed two splendid meetings with 800 conversions in one town, and 1,000 at Sunnyside, Wash."

C. S. Thompson assisted the Rev. S. B. Dexter, pastor of the Baptist church, Clinton, Ill., in a campaign where 115 were converted.

Clarence M. Keen and wife recently finished a three weeks campaign at North East, Md., which was well attended.

Mr. and Mrs. John Imrie led the song services for Dr. J. J. Griffin in evangelistic meetings conducted at the First Baptist Church, Great Bend, Kan., during January.

A. G. Voight reports that hardly a high school student was left unsaved at 378

the close of a three weeks campaign at Seymore, Mo., in February.

Arthur C. Emmons reports a two weeks meeting at the Elm Street Presbyterian Church, Alton, Ill., where a new church will be erected in the near future.

Rev. W. J. Bennett held meetings at Onarga and Charleston, Ill., in January, which were wonderfully blessed.

Mr. and Mrs. Edw. Charles Harding reported union meetings at Wauseon, O., with packed houses and over one hundred in the chorus.

J. L. Watson was engaged in a revival at the Baptist church of Medill, Mo., in January. The church was built up, and a debt of long standing against the property provided for.

John B. Andrews Party held a successful evangelistic meeting at Marfa, Tex. They also held meetings at Carlsbad, N. Mex.; Rogerville, Mo.; and Isabel, Okla., in February and March.

The Honeywell-Swartzbough Party closed a campaign at Wilmington, O., in February, with a glorious victory for the Lord. They also held a union campaign of ten churches at Piqua, O.

Chas. E. Neighbour reports an unusual evangelistic meeting at Sciotoville, O., so well attended that many went without supper that they might get even standing room in the auditorium.

The Emmons Party held very fruitful evangelistic meetings at Alton, Ill., in the Elm Street Presbyterian Church during February. There were many re-consecrations, and many family altars were rebuilt.

Edward L. Jeambey reports that as a result of evangelistic work in Brownville, Neb., steps are being taken to build a large tabernacle and make that city the seat of summer Bible conferences.

C. R. Haudenschield conducted campaigns in Chandler and Douglas, Ariz., in January. In Chandler the tabernacle had to be enlarged to accommodate the crowds.

"Bob" Jones has been conducting evangelistic campaigns this winter, covering territory that Billy Sunday covered ten years ago. Hundreds have been won to Christ.

The Jones-Stewart Party closed a very successful meeting in the Strong Place Baptist Church, Brooklyn, N. Y., in

February. This is a down-town church, situated in the center of the foreign-speaking element.

Miss Sara C. Palmer closed a successful series of meetings in Freeland, Pa., in February. The campaign was unique in that the converts of her last meetings conducted five years ago were the leaders in the activities of this campaign.

Harry Beckman writes from Clio, Mich., under date of Feb. 21: "We enjoyed our stay during Founder's Week at the Institute, but are now hard at it, trying to the best of our ability to be of some service to our Lord and Maker."

Rev. Clarence G. Miller, Ph. D., of Wooster, O., has closed a contract with the Winona Assembly and Bible Conference, Winona Lake, Ind., under which he becomes Winona's representative for Ohio. He will visit various points in the state for the purpose of presenting the attractive features of Winona.

The Rayburn and Wickland Party have held union tabernacle campaigns at Arkansas City, Kan.; Stafford, Kan.; and Blackwell, Okla., since September. At Blackwell, Okla., there were 625 professions of faith. The tabernacle was enlarged twice until it covered one-fourth of a block and would seat 3,000 people comfortably.

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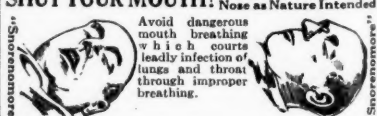
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Moody Bible Institute Monthly

FUTURE ENGAGEMENTS

Harry O. Anderson—March, Berkeley, Calif.
John B. Andrews Party—April 3, Springfield, Mo.
Mr. and Mrs. Harry Beckman—April, Jackson, Mich., and Piedmont, S. C.
C. A. Blackmore—March, North Girard, Pa.; April, Racine, Wis.
John E. Brown Party—Season, Oakland, Berkeley, Richmond, Alameda, E. Oakland, Fruitdale, and West Oakland, Calif.
A. M. Bruner—1921, Georgia, South Carolina, Mississippi.
C. B. Clark—March, Zanesville, O.; April, Los Angeles, Calif.
W. S. Colegrove Party—March, Grand Rapids, Mich.

The Connors—Until Apr. 10, Superior, Neb.; Apr. 11-May 1, LuVerne, Ia.; May 2-22, open; May 23-June 11, Glenford, Can.; June 12-July 9, Strongfield, Can.; July 10-Sept. 1, Hawarden, Can.
H. T. Crossley and J. H. Leonard—March, Winnipeg, Man.; April, Weston, Ont.; May, Hamilton, Ont.

Edwin R. Dow Party—March, Edgerton, Wis.
E. O. Duffey—March, Cozad, Neb.; April, Blue Springs, Neb.

P. D. Fellers—Apr. 3-24, Duluth, Minn.
E. J. Forsythe Party—March, Detroit, Mich.
C. J. Fox—March, Dayton, O.
Franklin Evangelistic Party—March, Calvin, N. Dak.; April, Alma, Neb.
John Greenfield—March, Lititz, Pa.
W. W. Hall Party—March, East McKeesport, Pa.; April, Butler, Pa.

C. E. Hendricks—For six months, Presbytery of St. Louis.
C. E. Hillis and Wife—Until Mar. 30, Woodward, Ia.; Apr. 3-20, Carlisle, Ia.

E. Honeywell Party—March, San Diego, Calif.; April, Santa Barbara, Calif.; May, Alhambra, Calif.; June, Juneau, Alaska.
C. A. Jones—Until Mar. 27, Howell, Mich.

The Jones-Stewart Party—Until Mar. 27, First Baptist Church, Auburn, N. Y.; Mar. 27—Apr. 17, Saratoga Springs, N. Y.
P. H. Kadey Evangelistic Party—March, Clio, Mich.; March-April, Detroit, Mich.; May-June, Port Huron, Mich.; July, Fargo, Mich.

George A. Kilbey—Mar. 27-Apr. 10, Ninth Presbyterian, Chicago.
John M. Lindon-Wm. S. Dixon Party—Until Mar. 27, Fort Dodge, Ia.; July-August, Wellsville, Mo.; September-October, Nebraska City, Neb.

Lindgren-Taylor Party—March, Mapleton, Ia.
H. J. Magonigal—Until Mar. 27, Summerville, Pa.; Apr. 18-30, Fayette City, Pa.
W. P. Martin—Until Mar. 30, Atlanta, Ga.; Apr. 24, Birmingham, Ala.; May 22, Guntersville, Ala.; June 12, LaFayette, Ala.

Frank Mathis—March, Rockwell City, Ia.; April, Hamline M. E. Church, St. Paul, Minn.
H. Evans McKinley—Until Apr. 3, Maysville, Ky.; Apr. 4-17, Central City, Ky.; Apr. 18-May 1, Chattanooga, Tenn.

McMinn-Wieand Party—March, Mason City, Ia.; May, Winnebago, Minn.; June, W. Concord, Minn.; July, Bible Conference in Texas; September, Galveston, Tex.

Leroy J. Mitchell Party—March, Joplin, Mo.; April, Hillsboro, Ill.
Chas. E. Neighbour Evangelistic Party—Until Apr. 3, Niles, O.; Apr. 10-24, Prattburg, N. Y.; May 1-15, Limestone, Pa.; May 17-29, Roulette, Pa.; June 1-26, Mira, N. Y.; July 17-31, New Bethlehem, Pa.; Aug. 1-14, Kittanning, Pa.; Aug. 16-Sept. 4, Corsica, Pa.; Sept. 6-18, Galeton, Pa.; Sept. 25-Oct. 9, Sciotoville, O.; Oct. 16-30, Racine, Wis.; January, 1922, Mannington, W. Va.

The Nygren Evangelistic Party—Mar. 22-Apr. 10, Red Wing, Minn.; Apr. 12-May 1, Port Arthur, Ont., Can.; May 3-29, Russell, Minn.; June, Texas.

The Rayburns-Wickland Party—March, Lyons, Kan.; May, Greensburg, Kan.; June, Minden, Neb.

Frederick H. Ream—March, Topeka, Kan.
A. P. Renn—Until Apr. 10, Piqua, O.; Apr. 17-May 2, Bedford, Ind.; May 9-30, Wolcott, Ind.

Richer Evangelistic Party—Until Mar. 28, Columbus, Ind.
Brisson Ross—April, Baptist church, Ennis, Tex.
Harold F. Sayles—Mar. 27-Apr. 10, Cassopolis, Mich.

Gipsy Smith, Jr.—March, Millville, N. J.; April, Augusta, Ga.; May, Atlanta, Ga.; June, Lexington, N. C.

John R. Snyder—Apr. 3, Kansas City, Kan.; Apr. 20, Rocky Ford, Colo.; May 10, Pomona, Kan.; June 8, Hershey, Pa.; June 19, Rochester Mills, Pa.; July 31, Wauseon, O.; Sept. 4, Champaign, Ill.; Oct. 2-Nov. 30, Pottstown, Pa.

M. E. Taylor and H. L. Fleming—Until Apr. 17, Prescott, Wis.; Apr. 24-May 22, Belleville, Wis.
R. W. Thiot—Daytona, Leesburg, Quincy, Gainesville, Fla.

C. R. L. Vawter—April, Abilene, Tex.; June, Pullman, Ill.
J. L. Watson—March, Monticello, Mo.
W. W. Weaver—March-April, Alberta.

Homer M. Welch—Until Mar. 27, Morgantown, W. Va.; Mar. 29-Apr. 18, Greenville, Pa.
Paris E. Wells—March, Wayzata, Minn.

E. W. White—March, Grand Ave. Baptist Church, St. Louis, Mo.
Owen O. Wiard—May 1-7, McClave, Colo.
M. B. Williams—Until Mar. 27, Y. M. C. A., Dayton, O.
Dr. Oliver E. Williams Party—Until Apr. 3, Ft Wayne, Ind.
R. O. Wine and Party—April, Muncie, Ind.; May, Evansville, Ind.
Earl L. Wolsagel—Mar. 27-Apr. 10, Dublin, Ga.; Apr. 17-30, Smithfield, N. C.; May 1-10, Orangeburg, S. C.; May 11-14, Chattanooga, Tenn.; May 15-29, Ocala, Fla.
Harry P. Wootan—March, Atlanta, Ga.; April, Birmingham, Ala.; May, Southern Baptist Convention, Chattanooga, Tenn.; June-July, Georgia State-wide Campaign; August, West Texas.

FORTHCOMING CONFERENCES AND IMPORTANT DATES

International Sunday-school Convention, Kansas City, Mo., June 21-27, 1922.

International Union of Gospel Missions Convention, Akron, O., May 22, 1921.

Michigan State Holiness Camp Meeting, Eaton Rapids, July 28-Aug. 7, 1921.

Montrose (Pa.) Bible Conferences for 1921: Summer School, July 11-16.

Ministerial Institute, July 18-28.

General Conference, July 29-Aug. 7.

National Council of Congregational Churches, Los Angeles, Calif., beginning July 8, 1921.

Northfield (Mass.), Summer Gatherings for 1921.

Young Women's Conference, June 24 to July 2.

Interdenominational Women's Home Mission Summer School, July 5-12.

Summer School for Women's Foreign Missionary Societies, July 12-20.

Summer School of Religious Education, July 21-28.

General Conference of Christian Workers, July 30 to August 15.

Massachusetts Christian Endeavor Institute, (probably) August 17-25.

Winona Bible Conference, Winona Lake, Ind., August 19-28, 1921.

World's Sunday-school Convention, Buenos Aires, Argentina, 1924.

Winona Lake (Indiana) dates for 1921: (Partial list)

General Assembly of the Presbyterian Church in the U. S. A., beginning May 19.

Women's Summer School of Missions, June 23-30.

Chicago Boys' Club, Entire season.

Bethany Girls, entire season.

Chautauqua Program, beginning July 4.

Winona Bible School, July 4-August 18. Dr. G. Campbell Morgan, Director.

Practical Training School for gospel singers and workers, July 18-Aug. 27. Homer Rodeheaver, director.

Winona Bible Conference, August 19-28. Rev. Melvin E. Trotter, director.

Rochester Gospel Center, Rochester, N. Y., 2nd Semi-annual Bible Conference, Apr. 17—May 8.

World's Christian Endeavor Convention, New York City, July 6-11, 1921.

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Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

Does God Care? by Evangelist H. D. Kennedy.

This is a series of meditations upon the book of Esther. While the author did not aim to give an exposition of the book, it serves the purpose of an inspirational commentary. There is not a dull page in it. It is a good book to put into the hands of those who may be passing through trials, or may have been overtaken with sorrows. It will bring them to see the reality of God's providence and make them patient as they pass through the crucible of life.

182 pages. 8 x 5 inches. Christian Alliance Publishing Company, 318 West 39th St., New York.

P. B. F.

Vital Christianity, by Rev. Newton N. Riddell, D. D.

This is a text-book on God, man, cosmology, faith, power and pneumotherapy, by a widely known author and lecturer. Dr. Riddell is always in great demand. While the book is along scriptural lines it has also a scientific basis. From a Bible view-point the treatment is conservative. His method of approach often is original and always independent. His treatment of various phases of truth is never superficial. Much light is thrown upon some of the obscure phases of Christian truth. The author offers practical suggestions for realizing health, strength, efficiency, mental vigor, and spiritual power, as well as for the solution of religious, educational, social, and industrial problems. Dr. Riddell claims to have received new revelations from the indwelling Holy Spirit concerning the past and the future. Upon some of these matters questions will be raised, but the book is full of sound healthful teaching, and we heartily commend it to leaders of Christian thought.

437 pages. 8 1-2 x 6 inches. Vital Christian Union, Columbus, O. G. S.

A Kingdom Which Cannot Be Shaken, by Philip Mauro.

This is the fifth of a series of books on the kingdom, which the author affirms is not a difficult subject, and yet he devotes five volumes in trying to clear it up. And when this volume is read the careful reader may still be in the dark. The writer has produced some good books but his style is often too profuse to be clear, and his repetitions so numerous that they are confusing. This volume, together with the four preceding ones of the series, is an attack upon the view of the kingdom as held by Dr. C. I. Scofield and other leading Bible teachers. It is regrettable that a spirit of unchari-

tableness and even ridicule is sometimes in evidence.

Mr. Mauro makes no distinctions between "the kingdom of God," "the kingdom of heaven" and "the church." The kingdom proclaimed by the Old Testament prophets was not an earthly kingdom, but "salvation" and "grace," the gospel which we now preach. The kingdom promised to David has its fulfillment in large measure in the present time, although the author admits that there is to be a millennial kingdom in the future. But the great message of the Old Testament prophets was the present era of God's grace, and several are quoted to prove this. Needless to say that he does not quote the many prophecies which would disprove his views, and other passages are only partially quoted in order to substantiate his views. For example, the great prophecies of Isaiah (7:12), the Second, the

Seventy-second, and the Eighty-ninth Psalms are all quoted as applying chiefly to the present world-wide blessings of the gospel. The "sure mercies of David" belong to the gospel age. Mr. Mauro says, "The first coming of Christ had to do altogether with the kingdom of God and not at all with the kingdom of Israel," notwithstanding that Christ was born king of the Jews and *rejected* as king of the Jews. Three definitions of the kingdom of God were found by the reviewer, but all seem too narrow. While the book contains some good things, we must take exception upon scriptural grounds to some of its main contentions. 183 pages. 7 1/2 x 5 1/4 inches. Hamilton Bros., Boston, Mass. G. S.

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RECENT SPECIAL SPEAKERS

February 1—Dr. C. H. Woolston, pastor, East Baptist Church, Philadelphia, Pa.

February 2—Dr. W. H. Griffith Thomas, Philadelphia, Pa.

February 3—Rev. Juji Nakada, Dean, Bible School of the Oriental Missionary Society, Tokyo, Japan.

February 4—Dr. A. L. Latham, pastor, Third Presbyterian Church, Chester, Pa.

February 5—Dr. W. L. Swallen, missionary to Korea.

February 11—Miss Ruth Brittain, missionary to China.

February 12—Dr. H. C. Whiting, missionary to Korea.

February 15—Rev. A. A. Wilson, missionary, South Africa General Mission, W. Rhodesia, S. Africa.

February 17—Miss Louisa Vaughn, missionary to China.

February 18—Miss Annabel Galt, missionary and teacher in the Bangkok Christian Mission.

February 20—Mrs. A. A. Wilson, missionary to Africa, South Africa General Mission.

February 22, 28—Rev. R. A. Belsham, Augusta, Ga.

MUSIC AT THE FOUNDER'S WEEK CONFERENCE

The following belated paragraphs were written to be included in the story of the conference published in the March MONTHLY, but did not reach the printer in time:

As always in the Moody Bible Institute, gospel music was given a large place in the Conference, each of the evening sessions opening with a half hour's song service led by the Institute's chorus choirs.

"Better congregational singing is never heard," was the comment of many with reference to this part of the music at all the conference meetings.

The singing of two student quartets, the music of a brass quartet, and the solos of Mr. Homer A. Hammontree of the Extension Department, were much appreciated and enjoyed.

Those directing the music at the various sessions included George S. Schuler, Guy C. Latchaw, T. J. Bittkofer and Alfred Holzworth of the Music Faculty, and Mr. Hammontree. Foss L. Fellers, also of the Music Faculty, presided at the organ and Mr. Christiansen, Mr. Hermansen, Miss Marr, and Miss Basnett from time to time at the piano.

"FOUNDER'S DAY" IN DENVER

Moody Bible Institute students of Denver and vicinity celebrated Founder's

Day, February 5, with an afternoon and evening meeting at the Denver Bible Institute, to which all students of other Bible Institutes were invited. Addresses were given by Mrs. W. B. D. Gray and G. G. Laughlin. S. T. McKinney gave a stereopticon lecture on the life and work of D. L. Moody. A prayer service was held in which the needs of M. B. I. and other Institutes were remembered.

The former students who registered were: George E. Bostrom, '19; Dr. W. J. Bingham, '96; E. F. Wright, '04; Mrs. Adolph Voight (nee Mila Walser), '06; Harriet N. Riggs, '18; S. T. McKinney, '96; J. C. Hoover, '10; W. C. Garberson, '04; Mrs. W. B. D. Gray, (nee Annette M. Baker); George G. Laughlin, '07.

FROM A Y. M. C. A. SECRETARY

February 19, 1921.

"My dear Dr. Gray:

"I dropped in yesterday for a little unofficial visit to your Institute and stayed for lunch.

"I never had the privilege of attending your Institute, but I have lived on four different campuses, and visited quite a few schools.

"You may feel very proud of your equipment, but more so for the splendid student body. We found such courteous kindly treatment throughout.

"And when we sat in that dining hall and saw that group—somehow, Dr. Gray, when I looked into the faces of those young people I thought I knew for the first time what He meant when He said, 'Be of good cheer, for I have overcome the world.'

"So long as they come in such quantities and with that kind of quality, He will be able to overcome the world.

"All the way through college I was prejudiced against your Institute, but 'I have come and seen' and you may count me as one of its boosters.

"Some time ago I was talking to S. D. Gordon, and he feels as I do, that we are fast reaching the place where we must stand four-square on this thing. And that is what I like about your Institute—it isn't all apologies on religion.

"I am hoping to have a talk with you one of these days.

"Until then you have my prayers for yourself and the Institute.

"Yours sincerely, * * *

A BANNER TOWN

The little city of Oakland, Neb., is represented in the Day Classes of the Institute by thirteen young men and women. All but one come from a single church, the Swedish Free Mission, and

five of them from one Sunday-school class.

Last summer evangelistic services were held in the town by students of the Institute, Benjamin Clover and A. T. Frykman, and there were about two hundred professed conversions.

CONFERENCE REGISTRATION

The total registration was 1,075. Forty-one denominations were represented, twenty-six states and seven foreign countries, the latter including Canada, England, China, Japan, W. Africa, S. Africa and S. America.

CLASS OF DECEMBER, 1919, REPORTS

A letter from the Class of December, 1919, shows its members busy for the Master in scores of fields, rejoicing in His love and provision and thankful for the souls they have received for their hire.

Miss Mabel Allen is studying the language at Chengfu, China.

Miss Pauline Thiers is in independent work at Koon Shan, Sai Ch'in, S. China.

Miss Gertrude Bjork, who left before graduation, is at Grace Mission, Tangsi, China.

Miss Julia Astroth is church missionary at Holliday's Cover, W. Va. She has opened a mission Sunday-school and has industrial classes for foreign boys and girls.

Miss Helen S. Bell has organized ten Bible classes at the Y. W. C. A., Kalamazoo, Mich.

Mrs. Ruth Bulander (nee Nelson), has organized a choir and two missionary classes in her husband's church at St. Clair, Mich. They have applied to the Africa Inland Mission.

Miss Sarah Duff has been accepted by the Ceylon and India General Mission.

Miss Marie Faust is a home missionary at Orange, W. Va.

Wm. A. Genheimer has a circuit of five churches at Athens, O.

John M. Hartman has a church in Nappanee, Ind.

John S. Huizer is a pastor at Wanaque, N. J.

Hilda Huppert is a city missionary in St. Louis, working with the young people, women and children under the St. Louis Baptist Mission Board.

Charles Jollay helped in a revival at Mars Hill, N. C., where there were 52 conversions, 76 volunteers for service anywhere, and 8 for the foreign field.

M. W. Mosbacher is studying preparatory to going out with the Africa Inland Mission.

H. H. Moser is in Sunday-school extension work.

Mary Newton is pastor's assistant in Muscatine, Ia.

Viola Nourse is taking hospital training preparatory to going to India under the United Presbyterian board.

Ida Peltz is working among the Jews in Mizpah Community Center, Philadelphia.

Gertrude Riecke expects to leave in June for Honduras under the Foreign Mission Board of the Evangelical Synod of North America.

Grace Williams is pastor's assistant at Wilmington, Del.

Roscoe F. Wilson is in evangelistic work.

Johanna Wunderlich has become a teacher in the Chicago Lutheran Bible School.

Mrs. Grant Schmalgemeier (nee Helena Salmon), and her husband are expecting to sail soon under the Africa Inland Mission.

A SUNDAY-SCHOOL IN OGAKI, JAPAN



Sadie Lea Weidner, '97, stands back of one of her assistant teachers. She says: "Ogaki is a city of over 30,000 with one missionary, but hundreds of temples, shrines and priests. Pray for me. The need is desperate."

PERSONALIA

Charles F. Robel, '91, was ordained to the gospel ministry, Sept. 21, 1920, by the Presbytery of Omaha, Neb. He will spend the next five months in evangelistic work in Nebraska.

Myrtle Rayburn, '20, is preaching in a small church in Champaign, Ill.

James M. Fontaine, '10, is now pastor of Perryville Presbyterian Church, Brazeau, Mo.

J. R. Humphries, '11, has accepted the call of the Claim Street Baptist Church of Aurora, Ill.

John O. Olsen, '09, was a member of the party of missionaries which accompanied Pastor William Fetter to Russia.

Elizabeth Gerdes, '12, a chiropractor of Champaign, Ill., is serving the Lord in teaching a number of Bible classes.

Charles Harvey, '16, was ordained by the Flint River Association, in Michigan, January 31, 1921.

Clara Ault, '18, writes of great joy in her work in Africa. She has penetrated into districts where no white woman had ever been.

Richard Low, '17, is working in evangelistic meetings at Tescott, Kan. During December he was similarly engaged at Stockton, Kan.

H. L. McLendon, '15, is pastor of the Calvary Baptist Church, Cleveland, O., which recently celebrated its silver jubilee, with a special program lasting two days.

Former students of the Moody Bible Institute living in and near Denver, Colo., held a "get-together" meeting on February 5, and received a personal message from Dr. Gray.

F. W. Eastwood, '14, has been given a unanimous call to the pastorate of the First Presbyterian Church of Wausau, Wis., the second largest Presbyterian church in the state.

E. R. Hermiston, '92, and Mrs. Hermiston, with their chapel car, "Grace," have recently been used in

starting an evangelistic campaign in Hughson, Calif.

J. Clarence Anders, '18, is a freshman in medicine in the college at Wake Forest, N. C. He expects to receive his M. D. degree in 1924, and then to be a medical missionary.

C. E. Haskins, '18, is working at Radisson, Wis. He has four organized churches and three Sunday-schools that are held in school houses. Sunday-school is held every Sunday and a preaching service in each church every two weeks.

M. G. Bentley, '99, conducted a series of meetings at Enterprise, Ore., resulting in the addition to the church of thirty-two by baptism, two by letter and two by experience. On Jan. 2, he started meetings at Ontario, Ore.

A. E. Moore, '20, is pastor of the United Brethren Church at Woodward, Okla. On Dec. 19, seventeen in the congregation responded to an altar call. Special meetings were started in his church Jan. 9.

Charles W. Schlegel, '20, and Frank Williams, '20, are working among the lumber jacks in northern Minnesota. They report that the men seem to enjoy the services and are anxious to get tracts and gospels.

Sidney B. Pinney, '08, pastor of the Mauston Presbyterian Church, has been engaged in Home Mission work in Wisconsin for nearly seven years. He is stated clerk of the presbytery of La

Crosse, and secretary of the Administrative Council of the Synod of Wisconsin.

Charles H. Larson, '19, of the Bolivian Inland Mission at San Pedro, Chacras, Bolivia, writes of a colportage trip in the city of Cochabamba and seven small towns in which were sold 650 Quichua gospels and 600 New Testaments, while 1,000 "Choice Portions of the Word of God" were given away.

Otis Ironmonger, '13, received into his church at Oakland, Calif., on Dec. 5, 40 new members, 32 of these on confession of faith. During the first half of 1920 he traveled about 15,000 miles in his evangelistic work, instructing thousands how to lead the Christian life.

John A. Johnston, '16, is entering upon the pastorate of Calvary Baptist Church, Toronto, while continuing his University work. He writes, "Last year I received a small scholarship in 'History of New Testament Times,' and I feel the Moody Bible Institute is entitled to a goodly portion of the credit."

BORN

To William, '20, and Mrs. Robins (nee Dora Zimmer, '20), a daughter, Dora Ellen, February 23, at Minocqua, Wis.

To Charles F., '00, and Mrs. Geiger, a son, Louis Charles, February 6. Address, R. D. 1, Chatfield, Minn.

To George T., '16, and Mrs. Whytock, a daughter, Bertha Jeannette, January 29. Address, Athens, Pa.

To Milton F., '17, and Mrs. Daniels, (nee Rhoda Iverson, '17), a daughter, Annie, January 15, at Camilla, Ga.

To Herman W., '10, and Mrs. Lambert (nee Laura Hughes, '10), a daughter, Ruth Vesper, February 2, at 3413 Medill Ave., Chicago.

To Charles S., '15, and Mrs. Foster, a daughter, October, 1920, at Blanche Memorial Mission Station, Kasempa, N. Rhodesia, S. Central Africa.

To Carey R., '16, and Mrs. Moser, a son, Robert Carey, February 9, at Portland, Ind.

MARRIED

Arthur M. Clarke, '19, and Maybell Pfaff, '21, at Green Ridge, Mo., January 12, 1921. Address Mishawaka, Ind.

DIED

Esther Elizabeth Davis, daughter of Mr. and Mrs. A. X. Davis, '17, (nee Laura Fuller) Mwanza, Tanganyika Territory, E. Africa, December 8, at Nasa Mission Station.

S. A. Van Luven, '95, at 4718 N. 42 St., Omaha, Neb., October 14.

Mrs. C. C. Campbell (nee Gladys Elizabeth Kirk '17), at Cedar Rapids, Ia., January 22.

O. C. Thompson, '20, at Houston, Tex., February 5. Death resulted from injuries received in an automobile accident.

Edith May Call, correspondent student, at Terre Haute, Ind., December 8, 1920.

Moody Bible Institute Monthly

The Gospel in Print

William Norton

WHAT TO DO WITH TRACTS

Is the fire of holy love burning in your soul and do you want to do something to save the lost, to increase the population of heaven and decrease the population of hell? If so, give out good full salvation tracts everywhere.

Many instances are on record where one tract has been the direct means of the salvation of many souls, and eternity alone will reveal the full results of this great work. Give tracts out on the streets (if there is no law against it, or you can get permission from the city authorities); put them in automobiles (parked along the city streets every day); pass them out at depots to waiting travelers and to passengers on trains (travelers are always glad to get something good to read); give them out on street cars and trains; hand them to persons waiting in down-town offices, as doctor's, dentist's, etc.; place one in each mail box of apartment houses and flats; put a suitable tract in every letter you mail, and pray as you give them out that God will bless them to His glory. —W. G. Prescott.

HOW A LUMBERJACK, "JACK, THE UNKNOWN," FOUND CHRIST

By Ernest A. Reed, a "Sky Pilot"

As I went into camp one day not long ago, I met some of the men carrying out a poor fellow whose leg had been crushed under a falling log. I had met him only once, but he remembered me. I turned round and went with him to the hospital and on the way read to him out of Moody's little book, *The Way to God*. He said that the way he had lived had always troubled him, and that he wanted to do better. He asked me if what I had read was all there was of the way to God. I told him it was, that all he needed to do was to trust Jesus, and believe that He died for him, and he would be all right; that was all, just trust Him.

He was in great pain and asked me not to leave him. It seemed as though he could not bear me out of his sight. After an examination, the doctors decided to amputate his leg. He begged me to stay by him, which I promised to do. He held that little colportage book tight in his left hand and clung to me with his right, as he went under the ether, softly murmuring, "I'll trust Him! I'll trust Him!" I stayed through the operation but it was awful to see them saw off a man's leg. I was with him when he came out of the ether. He recognized me, smiled, and murmured, "I'll trust Him!" Then closing his eyes, he gradually sank, and died in the early hours of the morning.

In the stress of it we had forgotten his name. He had only started work the morning that he was hurt, and while he had told the timekeeper his name, it had slipped the timekeeper's mind, and had not been entered on the books. He had no money, no identification marks, so we raised the money necessary to bury him, and there he lies in the graveyard, awaiting that last day when "The trumpet of the Lord shall sound and the dead in Christ shall rise," trusting in Him, who is "The Way, the Truth and the Life."

Does it pay? Is it worth while? Ah, I say that in the light of cases like these the hardships, the toil, the petty persecutions, the discouragements, fade away into joy and gladness in the presence of a soul saved by the precious blood of Jesus.

A HOMEKEEPER TELLS ABOUT "BOOK MISSIONARY WORK"

The box of books (84) were received. The following day I began an attempt at selling them. The first one I sold to my milkman, who is an unsaved man. Pray that he may be saved. In the afternoon of the same day I started out, taking a train to a nearby town, and in three hours or so I sold 15 books. Besides, I had the privilege of meeting some very fine Christian women that perhaps I would not have met only for the books. I tried to encourage them not only to read the books, but give them away to others. One lady bought seven of them to give away, and perhaps would have taken more but I only had seven left when I came to her. She told me her husband had made the remark that morning that he wished they had some books to give away.

I feel greatly encouraged and believe this will open a great field for Christian service. I expect, D. V., to go around to many of the towns in this vicinity. If ever the old gospel was needed anywhere it is needed in Montana. This state is full of heresy and, as one lady told me only a few days ago, there is scarcely a place where the gospel is preached any more. Am thinking of opening a free circulating library in one city, if God leads. It has been on my mind for some time. Please pray that God will greatly bless the seed that is being sown.—Mrs. C. E. L., Montana.

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, Emphasized Gospels, Pocket Treasury, etc., have been sent out on account of the several book funds named, from February 1 to 28, 1921, inclusive:

Prison Book Fund: North Carolina, 25 books, 35 Pocket Treasury, West Virginia, 25 books, 25 Pocket Treasury, Connecticut, 7 books, 5 Pocket Treasury, Illinois, 137 books, 300 Pocket Treasury, 100 Gospels, Texas, 27 books, California, 100 Pocket Treasury, 100 Gospels, Pennsylvania, 6

books, New Jersey, 5 books, Ohio, 50 Pocket Treasury.

Army and Navy Book Fund: Illinois, 50 Pocket Treasury, Ohio, 30 books.

Mountain Book Fund: Kentucky, 1,945 books, 1,775 Pocket Treasury, 1,007 Gospels, West Virginia, 663 books, 402 Pocket Treasury, 150 Gospels, Tennessee, 448 books, 571 Pocket Treasury, 549 Gospels, Virginia, 794 books, 810 Pocket Treasury, 364 Gospels, North Carolina, 775 books, 675 Pocket Treasury, 475 Gospels, Georgia, 40 books, 40 Pocket Treasury, New Jersey, 12 books.

Spanish "Way to God" Book Fund: Paraguay, 70 books, Venezuela, 350 books, Argentine, 175 books, Cuba, 473 books, Porto Rico, 60 books, Honduras, 50 books, El Salvador, 175 books, Nicaragua, 150 books; Guatemala, 110 books, Mexico, 225 books, Michigan, 100 books, Canary Islands, 15 books.

Lumber Camp Book Fund: Washington, 300 books, 150 Pocket Treasury, 186 Gospels, Minnesota, 275 books, 615 Pocket Treasury, 125 Gospels, Idaho, 50 books, 50 Pocket Treasury, Wisconsin, 395 books, 545 Pocket Treasury, 500 Gospels, Michigan, 370 books, Oregon, 130 books, 100 Pocket Treasury, Florida, 50 books, Canada, 65 books, 100 Gospels, Kentucky, 6 books, 6 Pocket Treasury, 24 Gospels.

Hospital Book Fund: Illinois, 23 books, 112 Pocket Treasury, Massachusetts, 5 books.

Pioneer Book Fund: Georgia, 19 books, North Dakota, 40 books, Wisconsin, 25 books, 25 Pocket Treasury, 25 Gospels.

Lodging House Book Fund: Illinois, 30 books, 50 Gospels.

Seaman's Book Fund: Canary Islands, 30 books.

Railroad Men's Book Fund: 16 books, 50 Pocket Treasury.

Africa Book Fund: Central Province, 20 books.

Hotel Room Book Fund: Minnesota, 65 books.

"Good News for Russia" Fund: Illinois, 25 books.

MR. MOODY'S BOOK FUNDS

The following contributions have been received from February 1 to 28, 1921, inclusive:

Army and Navy Book Fund: 1 Contribution \$5.00; **Hospital Book Fund:** 2 Contributions \$6.00; **Lumber Camp Book Fund:** 83 Contributions \$352.75; **Moody Pamphlet Fund:** 1 Contribution \$3.00; **Mountain Book Fund:** 19 Contributions \$63.65; **Pioneer Book Fund:** 3 Contributions \$12.50; **Prison Book Fund:** 21 Contributions \$110.45; **Seaman's Book Fund:** 1 Contribution \$2.00; **Spanish "Way to God" Book Fund:** 22 Contributions \$166.50; **Free Tract Fund:** 4 Contributions \$1.88.

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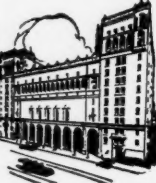
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